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The Expository Times

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EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Bampton Lectures for 1944 have just been published. The subject is one of the most urgent and important at the present time—*Christian Education*[1]—and the Lecturer was the Rev. Spencer LEESON, M.A., who was Headmaster of Winchester College and of the Merchant Taylors' School. As was to be expected, the eight lectures cover the whole ground and deal competently with the main educational problems in their relation to Christian truth and more especially to the Church of England and its place in the educational system. The treatment is always interesting and completely well-informed.

But the most notable chapter in the book is that on Plato. Plato is here very prominent, and he is so because 'any one who seeks to build up a philosophy of purpose learns first from him to seek a central vision in the light of which we may order all our work as teachers . . . as citizens of the commonwealth . . . and as parents.' From him came the first heavenly and spiritual message given to the world by a philosopher about education. According to Plato the purpose of the State is to create a perfect moral type, and education is the sum-total of all the influences that the State as a moral being can bring to bear on the growth of the soul. By the soul he means the true essence of man, that in him which is capable of moral growth and which belongs to eternity. The soul is of Divine origin, and in all its subsequent wanderings and struggles and imprisonments it feels a continuing kinship with the Divine. This to Plato is the fundamental fact about man.

Such is the state of the soul as the educator approaches it, and a study of psychology, he would have said, is as necessary to the practice of education as the study of physiology to medicine. Nobody in his senses would start out to teach without examining the nature and capacities of those on whom he is to operate. Rule of thumb and the good old way will not do here; the issue is too important—shall or shall not man be assisted to lead the life he was created to lead so that he may become what his Maker intended he should become?

[1] Longmans; 15s. net.

Elementary education, which should begin as soon as a child is ready for it, is in Plato's plan a balanced combination of poetry (with its ancient accessories of music and dancing) and physical training. It is the whole man whom at all times he has in view; physical training is not to be a mere adjunct to intellectual training, and neither that nor poetry has any value in itself. Both have an essential value in relation to the moral end, and much of that value lies in due balance and proportion. Plato is as little impressed by the bookworm as he is by the dull-witted athlete; both to him are types of unnatural and forced development. Moreover, education is a universal necessity like air and light and water. What have financial rewards, or competition or written examinations to do with our great purpose?

So much for elementary education, aiming at the soul and the soul's oneness with God and goodness. And this is where Plato's plan for the first stage ends. Higher education is reserved for the most richly gifted natures; and, just because they are so richly gifted, the issues that hang upon their growth and its direction are so grave. For these are the leaders, the guardians Plato calls them, who will be responsible for the government of the State. It is essential to the highest welfare of the State that these chosen few shall be subjected to a longer and more exacting discipline. Otherwise both they and the State will suffer damage and loss.

The great majority of mankind, Plato believed, are incapable of government and incapable also of reaching ultimate truth; they will attain the highest virtue within their power by submitting to government by their betters. The minority, chosen for the higher disciplines, are those whose spiritual and intellectual faculties are strong enough to face them. They are the leaders, but the capacity for leadership must be inspired by the noblest vision—the vision of God. Government, to be good, must be anchored in eternity. So must education be, and, if education is not anchored in eternity, there can be no good government.

Plato did not share our anxiety to provide the right education for all children. His mind was exclusive and he had what Mr. LEESON calls the philosopher's 'unjust contempt' for the deficiencies of simple people. He sought to train an aristocracy of intellect and character, and he was ready to look for it in any class. The rest were not worth the special pains that could only be fruitful if the capacity was there. How far can a Christian agree with Plato? Not very far, perhaps. Mr. LEESON states the Christian view of all men as children of God and of equal value in His sight. And therefore 'a Christian community will strive to provide for each child what it most needs for its growth.' But is not that just what Plato contends for? Probably what would condemn Plato's aristocratic aim is just that it is impracticable.

A second feature of Plato's teaching is the primacy he gives to the State. He gives it full and unchallengeable authority. The State prescribes to the citizens what they must believe and admire as well as what they must do. We have seen in our own day the terrible fruit of such a doctrine. But Plato's ideal was a noble one. He sought for a community spirit powerful enough to mould the souls of men to wisdom and justice and temperance and courage. Nothing other than the wisely governed State could be trusted to create this spirit, and therefore the power of the State must be magnified and the individual absorbed in it. It is always as a moral being that he exalts the State.

It is interesting to see this totalitarian idea remorselessly driven home. There must be no competing allegiance; the State must take precedence of the home, indeed, must oust it altogether. There must be a strict censorship of art, music and poetry—what we would call the Press. Mr. LEESON says that to an Englishman such an idea is unnatural and intolerable. But we are getting used to 'controls' of a drastic kind; we are even threatened with a State control of the Press. And there is sufficient in our modern life to make us suspicious of even an ideal so noble as Plato's conception of State government. There is no doubt that, as the author says, the English tradition in education and in administration has, for sound reasons, been specially hostile to the claims of the State to regulate the spiritual and moral life of the community and to create a type; and even the idea of a perfect moral Being like Plato's State will not modify this attitude.

These are two of the defects in Plato's philosophy of education. But there is another—he does not satisfy the deepest spiritual needs of man. 'For all the noblest thoughts he has given us about God, this God must remain for us an abstraction. Plato may call Him "the maker and father of us all"; but He is hard to find, and when found hard to reveal—harder still to worship and pray to. . . . Plato comes to his God by dialectic, but we do not come to God by this way. Plato's faith can only be for the few, and even for them it will be a peril, because it will foster pride, and where there is pride there can be no true love of God.'

Plato gives us a noble vision of absolute truth, and there he leaves it, and there philosophy must always leave it unaided by any other power. The Greeks, even the greatest of them, were uncertain about God and gods. Æschylus felt and expressed an overpowering sense of Divine justice, but there was no strong sense of sin or of our dependence on God to save us from sin. And in this respect he spoke for his people generally. Even Plato has no more than hints of this and gropings after it. But one thing he gave us that is the seed of all uplifting thoughts about the training of the soul. He gave us a noble vision which gave to education a meaning and a purpose that man might become as like God as possible.

We call the attention of our readers to the appearance of *Scottish Periodical*, Vol. I. No. 1, being the issue of 'Summer 1947.' It is a magazine which will interest many of them, including as it does within its purview not only literature and philosophy but also theology. Its publishers are Oliver & Boyd, Edinburgh, and its cost is 5s. net. It might be described as a new Edinburgh Miscellany.

The Editor, Mr. Ronald Gregor Smith, explains that the first aim of the Periodical is to offer new and good writing on a variety of themes, and the second to encourage those writers, in Scotland and elsewhere, who seek 'to go beyond the incoherence and confusion of the time of the two great wars.' While it is hoped that once again from Scotland there may come 'that peculiar blend of philosophy and theology and letters' which has been characteristic of her, the interest of the new Periodical is neither isolationist nor even insular, but extends across the Channel to the European continent, whose great traditions have been so broken in the last generation.

A Note on Franz Kafka by Edwin Muir has the honour of first place in this first number. Among

the major contributions are one on Scottish Poetry by James B. Caird (Managing Editor of the magazine), a Letter from America by David Daiches (who receives the American contributions), a paper on Weir of Hermiston by the same writer, and a study of Valéry and Yeats by Ian W. Alexander. Theology is represented by 'To Love Your Neighbour,' a translation by the Editor from the German of Rudolf Bultmann (who gets only one 'n' on the Contents page and in the Headlines, as W. Herrmann only one 'r' at p. 53 !).

Let us look at the article by Bultmann, which is largely concerned with the closing chapter of Emil Brunner's 'The Mediator'; in particular, with the exposition contained in it of the thesis that moral obedience is not taken seriously unless we believe in the gospel of Jesus Christ the Mediator. In this article Bultmann asks, Does the Christian command to love your neighbour mean an answer to the question, What ought I to do ?

The answer is *no*, in so far as by love is denoted not a *what* but a *how* of action. But for this very reason *yes* is also true, for the *how* of action which is denoted by love surpasses the formal demands of righteousness, truthfulness, and so on, and thus each time uncovers so far the *what* of the action. If we recall the demand of love in the Sermon on the Mount, or the portrayal of love in the Pauline hymn of 1 Co 13, we must see that 'love is not, and does not contain, a value that is to be realized. It is rather a definite *understanding* of the solidarity of connexion of *I* and *Thou*, and moreover not a theoretical but a practical understanding, and thus it discloses the *what* of the action, and in this disclosure directs the completion of the action.'

The conception of the Christian ethic is shaped by considerations such as the above. There is no Christian ethic in the sense of an intellectual theory about what the Christian ought or ought not to do. Christianity is not concerned with the individual in abstraction from time and history, but with the individual in time and history, who is there with his possibilities and has always to seize his possibilities and decide for himself now, whether to love or not. And love as an individual's possibility of existence can only be grasped by him when love is a reality for him in the *I-Thou* relation.

Further, love of one's neighbour is only genuine and true when it is at the same time love of God; for only then is it possible. As Brunner says, faith simply means entering into the Divine Love; but when this takes place the moral movement also receives a wholly new character. Only he who is constrained by the love of God can overcome mistrust and hate. He has no optimistic persuasion of the goodness of mankind, but his love for mankind is grounded in the forgiveness which Divine grace has bestowed. As Brunner says, 'Only in Christ does one see and love one's neighbour. . . . To love means to accept this man, *as he is*, "in Christ," as one who has been judged in Him and given grace.'

Bultmann adds, 'Our love of God is only real if it is at the same time love of our neighbour. And this love, itself resting on the forgiveness of sins which it has received, has its purest expression in the readiness to forgive. In forgiveness the radical reversal of self-love is most clearly effective. Indeed, through the will to forgive perceiving that it really does not have to forgive at all, but that the other *has been* forgiven by God in Christ, does this will change into faith in the neighbour, freeing both him and myself to love ?'

The Modern Re-Statement.

I.

By the Right Reverend J. W. Hunkin, D.D., Bishop of Truro.

The modern man begins from the here-and-now. He accepts the physical world and the account of it given by Modern Science. Once upon a time nothing was to be seen anywhere but an incandescent mass of gas. Out of that, everything that we see has come—including ourselves. My body certainly belongs to that physical complex sequence which we associate with the word *Evolution*. I am conscious of that body of mine. What the 'I' is to which I have just referred in my last sentence I am by no means sure. But in the here-and-now, as things are, my body is integral, indispensable, to me. Even in silent thought I use words: words are formed by lips.

My ears heard them from the lips of others. Words and even thoughts are inextricably bound up with the physical order to which my body belongs.

But courage, kindness, integrity are real. They exist. But how? No gauge in the physical universe can measure them; and the fact that they really exist inevitably suggests that in the universe of our experience there is at least another dimension beyond the three dimensions of the physical world. Another dimension: but not in the sense in which *time* may be thought of as another dimension. 'Dimension' is not exactly the right word: 'kind of existence,' or 'order of being' perhaps would be better. Man has somehow a footing in another order of being, though his language is to such an extent time-space language that prosaic definition of that other order of being is impossible. Suggestion, analogy, symbolism, poetry . . . these alone are available.

But further, the world, as we see it to be, is a mixed world. There is wonderful order and marvellous beauty, real happiness, admirable courage and kindness and integrity—undeniable, obvious, good: but there is also disorder, ugliness, unhappiness, cancer, cruelty, madness—undeniable, obvious, evil. Nature is sometimes so smiling and productive, at other times so destructive and ruthless. And if we say that man should live *naturally* rather than artificially we must be careful how we use the word. What we mean is that man should live in accordance with his true nature, and the idea in our minds is similar to that of Aristotle in his use of the word *entelechy*. We mean that man should live in accordance with what man ideally should be: not a creature of mere bodily appetite and selfish impulse; not a shark or a serpent or a stallion; but a human being, upright, understanding, courageous, kind.

Moreover, if the young of the human race are to develop in that direction, it cannot be as solitary, isolated, individuals. That training can only be given within a human group: first the family and then the social community. It is within that complex, if at all, that man moves towards the ideal man and develops his true nature. But it is plain that all men are not equally good, and all social groups are not equally conducive to the development of human nature as it should be. What is needed is a circle, a fellowship, a society, which steadily cherishes the true idea and ideal.

All this is surely obvious. But if so then what does it suggest? To my mind the suggestion comes with compelling force that man both lives in this universe of space and time and also belongs essentially to a spiritual order which is nearer the heart and secret of reality. In that order somehow exists that ideal towards which the whole creation, including man himself, and specially man himself, is intended to move. I say *specially* man himself, because he is far the most important creature visible in the present order of existence, and must be far the nearest of all such creatures to that primordial ultimate Power who is drawing forward the whole mighty process of evolution. I say 'who' rather than 'which' because I must. That Power must be more like a person than a thing. Personality is the highest concept which our minds can clearly form: and the Supreme Power, the Ground of All, cannot be less than personal. He is the Divine Author of All: GOD—inexpressibly immanent in creation, inexpressibly also transcending creation.

Man himself appears to be the crown of visible creation to such a degree and in such a sense as to suggest that at the very centre of his being man is akin to God. For his true nature he must look in that direction. What he needs for his right development, his intended development, is the fellowship of a society looking in that direction towards humanity which in its ideal condition would be an incarnation of deity.

Such a society is just what the Christian Church essentially is, and if the Church were not in existence modern man would want to call some society like it into being. But the Church does exist, and at the very heart of it is this notion, this concept, of incarnation. Whisperings of it have been heard in various parts and various ages of the world. Most clearly and convincingly of all the word is enunciated in the New Testament. At the centre of the New Testament stands supremely the Figure of Jesus Christ of Nazareth, who in His own Person made the whole conception of incarnation concrete. It was His life and work that set in motion this great society, now world-wide; the very society, I submit, that mankind needs.

The fundamental moral and spiritual need of the human race is an ideal and a way of life in a social environment, in a society: and that is precisely what the Christian religion offers. The offer is here and now, with the ideal of the human-divine reaching up to the transcendent-divine, giving material and scope for thought, inspiration for worship, direction and motive for practical social living.

This treasure comes to us in earthen vessels. Earthly language is incapable of precise formulation of spiritual reality; and merely mechanical description or definition is both misleading and repelling. The New Testament itself warns us against being too literal. 'The letter killeth, the spirit giveth life.' The traditional credal formulæ of the Church have come to us in a form which it

is quite impossible to take literally—' descended ' . . . . ' ascended ' . . . ' sitteth ' . . . ' resurrection of the flesh ' . . . ' all men shall rise again with their bodies.' If a modern man insists on trying to take all this literally he will burst a blood vessel in the mind.

The New Testament opens with the Four Gospels, and these Gospels were written by men already seized of that grand idea of incarnation, who painted the Figure of the Lord Christ in the light of it. They have not given us anatomical diagrams or plain, untouched photographs. They have given us works of art; the product of imagination—inspired and adoring imagination.

As a matter of history there can be no doubt that Jesus lived in Palestine in the time of Pontius Pilate. ' Suffered under Pontius Pilate, was crucified . . .'—this clause in the Creed anchors the gospel story to a definite point in the stream of history. In the past seventy years the intelligent scientific study of the tale told in the Gospels has been carried on with immense care and vigour and with signal success. ' The curious student who chooses his guides well has a much better opportunity than ever before of seeing the Figure of Jesus . . . against the background of the world of thought and action in which He lived.' [1]

It was widely felt by Liberal thinkers in the nineteenth century that if only we could get behind ecclesiastical conventions and theological degrees to the real historical Jesus all would be well. And in point of fact critical investigation has ' set Him loose from the shackles of ecclesiastical ideas.' ' He has moved out free; and He has stepped, not as the Liberals hoped into our arms, but into His place in His own age. By a mental effort we can follow Him there, if we are well enough equipped. We can steep ourselves in Jewish ideas, in the hopes and fears of the pious Jews with whom the victorious struggle of good over evil, of social righteousness over oppression, of health over disease, was inextricably mixed up . . . with belief in a rapidly approaching cosmic catastrophe. We can trace how Jesus accepted in general this world of ideas, while rejecting those parts of it which were rapidly leading the men of His nation to disaster. We can see how He united in Himself a belief that He was the last and highest messenger of God to His people together with a full acceptance of the principle that this high calling would inevitably lead Him to suffering and to death. . . . The more we immerse ourselves in the world in which Jesus lived, the grander and more heroic does He grow to us.

[1] F. C. Burkitt, ' The New Perspective ' in *An Outline of Christianity*, ed. Peake and Parsons, vol. iv. p. 342. In the following paragraphs I have drawn a good deal on Professor Burkitt's brilliant chapter.

' But the more we immerse ourselves in the world in which Jesus lived, the further we get from life in the present. The more we perceive how wise His counsels were for the circumstances of that far-off time, the less can we apply them as *fixed rules* for the very different present day.'

Christian theology has consistently refused to allow the historic Figure of the Lord Jesus to stand for us altogether in the place of God. An essential doctrine in Christian theology, clearly enunciated in the Fourth Gospel, is the doctrine of the Holy Spirit. ' By the Holy Spirit Christians mean that force or element or tendency in man . . . which is really akin to God, which really makes for right and good and not for sin and evil, and which therefore has insight into the mind of God. We cannot simply identify this with the mind of Jesus Christ, if we are to keep Jesus Christ as a real historical individual. And so, sixty or seventy years after the Crucifixion, we find in the Fourth Gospel a clear distinction drawn between the two. " I go away," says Jesus there; " another, the Paraclete, will come to you. It is good for you that I go away, the other will guide you unto all truth." The Evangelist does not mean that the truth which the Paraclete was to teach was different from the principles taught by Jesus, but that it would be an expansion and an application of those principles to changing circumstances.'

There then the Gospels are, and the modern man must *take* them as best he can. He must rely on the illumination of the Spirit within him. In the last resort the individual must have freedom, an open space in which to think and learn and see, and ultimately to judge for himself. No constraint must be forced upon him here. That is where the historic Church of the past has often made a grim and bloody mistake. Some three hundred persons were roasted to death in England in the reign of Queen Mary, the daughter of Henry VIII.; some thirty thousand in Spain in the reign of her husband Philip: all because they were judged to be heretics. That is not the way to deal with heresy. It never was: it never will be. Once it was the way of the State with the encouragement and approval of the Church. Both State and Church were wrong.

Since then both State and Church have changed. Both are still here and both have still to be reckoned with. Not only are the Gospels *here, given*; but the Church is *here, given*: to be taken.

Owing largely to irregularity and unevenness of growth the Church presents a strange, disjointed appearance. The parent trunk is surrounded by seedlings and suckers, some very large, some very small: some perhaps moribund, but some alive and fruitful.

Comparatively few people in Great Britain have entirely lost connexion with one or other of the living trees of the wood of Christ's Church. Every man should open his eyes, examine his affiliation, and, if need be, re-arrange it: so that reverently and thankfully he may participate in the life of Christ's living Church here and now. He will be critical indeed, but deeply appreciative, perceiving the value and necessity of Love as well as the value and necessity of Truth and Freedom.

Literature.

THE PROBLEM OF THE PENTATEUCH.

It was only to be expected that the Graf-Wellhausen hypothesis of the origin of the Pentateuch would be strongly criticized so soon as the construction of Israelite history based upon it was seen to conform too rigidly to the nineteenth century pattern of evolutionary progress. Accordingly, 'Wellhausenism' is to-day under fire from several sides. The attempt to provide a more satisfying solution of the Pentateuchal problem is the avowed purpose of *The Influence of Sanctuaries in Early Israel*, by R. Brinker, M.A., Ph.D. (Manchester University Press; 21s. net). Dr. Brinker's position, even down to many details, is very similar to that of Professor Edward Robertson, who has outlined his own conclusions in a number of lectures in the Rylands Library 'Bulletin,' and now writes a Preface to this volume.

That the Pentateuch is composite is not in doubt; there is no question of a return to belief in Mosaic authorship. For example, Dr. Brinker admits that the standpoints of D and P are in many respects irreconcilable. But he insists that wide differences of standpoint and usage are no proof of wide differences of date. Contemporary laws at different sanctuaries could differ as much as D does from P. Briefly, D emanates from Shechem, and was compiled by Samuel; P from Gibeon, whence it was carried to Jerusalem by Zadok, who was originally associated with the Gibeonite sanctuary. (It seems, by the way, a hazardous proposition to assign P to a sanctuary which, as Dr. Brinker admits, was more Canaanite than Israelite.) All the major documents of the Pentateuch are therefore earlier than the divided monarchy.

It will be remembered that what led Wellhausen to arrange the documents in the order he did, and to date them as he did, was that the *historical* books, on any other order or dating, presented insoluble enigmas. By all means, let us date the documents early, if the evidence warrants it. But if D and P are as early as the undivided monarchy, we are still left asking how it was that so many of their enactments were not only not observed, but apparently not even known, until after the Exile. When Dr. Brinker admits that 'The observance of the Day of Atonement may not have found a place in the Jerusalem ritual until after the Exile,' we are surely entitled to ask, 'Why did it not?' Was P, as well as D, kept in cold storage for centuries?

Dr. Brinker's book, and not least his bibliography, leaves the impression that what he is really tilting at is not the documentary theory as it is expounded by the chastened and diffident criticism of to-day, but the over-confident historical reconstruction based upon the theory in the heyday of the original 'Wellhausenism,' two generations ago. Further, he seems to assume that the documents, in the opinion of the critics, were purely *ad hoc* productions, intended solely for the purpose of initiating reforms, and that references to such objects as ark and tabernacle must therefore be anachronisms if the documents are dated late. This is a misconception. To be sure, D and P were the work of reformers; but they were also the work of men who based their reforms upon what they assumed, rightly or wrongly, to be the usages of the age of Moses. They had to put their programmes in the guise or framework of history if they were to get them accepted. If D, for example, calls for no quarter for the 'Canaanites,' that is not to say that it must date from a time when the original Canaanites were still a menace to Israel's security. The problems of Hebrew history are much more subtle and complicated than Dr. Brinker envisages.

C. R. North.

REVELATION AS BELIEVING KNOWLEDGE.

The Student Christian Movement Press is to be congratulated on the publication in English of a major theological work by Dr. Emil Brunner—*Revelation and Reason* (25s. net), being an exposition of the Christian Doctrine of Faith and Knowledge. The work was first published in Zürich in 1941. The translation is from the careful and experienced hand of Olive Wyon.

This may well be regarded as an epoch-marking book, as representing the culmination of a modern movement of Christian thought whereby the problem of revelation has been set on a higher plane than that of the Scriptures, revelation being no longer identified with Scriptural inspiration. The movement in question, as Brunner and other upholders of the neo-conservative Protestant theology are unwearied of proclaiming, is, however, but a return to the Biblical understanding of revelation.

Brunner describes his book as an effort to formulate a Christian and theological doctrine of revelation as a doctrine of believing knowledge. It has to do with formal rather than material theology, with the foundation and the norm of all the knowledge of faith rather than the content of faith as such. Where it differs from the 'Prolegomena' of the older books on dogmatics is in directing reflection towards the whole of the Divine revelation, including the event to which the Bible witnesses, and not merely towards that part of the Divine revelation which is the written record of the event.

In Part I. the nature of revelation is discussed, first the concept and then the fact in all its variety: revelation as origin, in history, as witness to the historical revelation, and as the goal of history. It is affirmed that the Christian idea of God remains wholly bound up with revelation, and that it can be rightly understood only within revelation, that is, only in faith. Revelation includes, in faith, the reason, but reason never includes revelation. And Brunner adds, with particular reference to M. Gilson, 'The Catholic philosopher, that is, one whose thinking is controlled by Scholastic theology, can more easily forget this indissoluble connexion between the idea of God and the fact of revelation than can the Evangelical thinker, because—actually—the idea of God of Scholastic theology has been strongly influenced and altered by speculative thought.'

In Part II. the truth of the Christian doctrine of revelation as believing knowledge is defended in view of the claims of world religions, in view also of naturalistic theories of religion. But first the problem of doubt is discussed, and the judgment—unpalatable to many—is expressed that doubt is the intellectual form of sin; it is reason arrogating to itself the right to define the whole range of truth from the standpoint of *man*. In this Part also are to be found discussions of the Christian doctrine of revelation in its relation to modern Biblical criticism, modern trends in natural science, the Logos of reason, the moral law of reason, and rational theology in its theistic and other forms. All the discussions are maintained with the fair-mindedness and sympathetic understanding (as witness the reference to Feuerbach), the scholarly erudition, and the incisiveness and insistency that one has learned to associate with Brunner's name.

Thinkers both Catholic and Liberal, not to say Conservative in the older mode, will not be persuaded that Brunner and those likeminded with him have utterly cast out the humanistic element from Christian theology and presented it as a pure theology of the Word of God, but they will be inclined to welcome the advocacy this book contains of a Christian philosophy that should supplement the effort of Christian theology. The neo-conservative Protestant dogmatics has tended to become almost an esoteric discipline, as speaking a language which only the convert can really understand, and virtually separating the Christian religion from the general field of human culture, in particular the field of ethical culture. Brunner is well aware of this tendency, which indeed has its roots in Reformation theology, and deprecates it. The time has come, he says, when Christian thinking must emerge from its theological isolation. The tragic events of our own day have shown that all culture needs a Christian foundation. Thus a Christian philosophy is needed for the co-ordination of the various spheres of human life from the standpoint of the Christian faith. Theology is not enough. Its task of reflection upon the Divine revelation is a limited one; it must be followed by the task that philosophy sets for itself.

Of Christian theology and philosophy Brunner writes: 'They both stand under Christ, the one in an inner, and the other in an outer, circle; the one with the task of understanding the message of Jesus Christ in its inmost depths of meaning, and thus of purifying the proclamation of the Gospel and ever anew basing it upon the Word of revelation; the other with the task of making clear the truth of faith in order to throw light on the problems of Christians living in the world, and to help them to deal with these problems in a creative way.'

Those who have read the other books of this distinguished author are not unfamiliar with many of the ideas on which he only touches in this book, or—as it may be—which he carries here to fuller expression. It may be too much to expect, but it would be for many a liberal introduction to theological studies if Brunner were now to publish in, say, three goodly volumes a comprehensive and rigorously systematic exposition of Christian theology, both formal and material.

W. Fulton.

A SIXTEENTH-CENTURY MYSTIC.

Who, or what, is Dadu? Not one in five hundred of us has the least idea. And small blame to the four hundred and ninety-nine, or more! For, it seems that, apart from an article in The Encyclopaedia of Religion and Ethics, that nearly omniscient work, there was no source of information on the matter whatsoever available to us in the West; that even in the East, outside a circle in India, there is only one reference occurring in a kind of precursor of Hastings, published in Persia in 1665; and that in India itself only in the last fifty years or so has Dadu's teaching begun effectively to percolate beyond his own immediate adherents.

This gap in our knowledge has now been filled by a notably scholarly and competent bit of pioneering in an untrodden field, *A Sixteenth-Century Indian Mystic*: Dadu and His Followers, by the Rev. W. G. Orr, D.D. (Lutterworth Press; 18s. net), which is likely to remain the recognized and standard authority upon the subject for long enough. For Dr. Orr has many qualifications for his task, and has enjoyed many advantages. A missionary in Rajputana for a lifetime, a master in the needed languages—his pages are crowded by his own most readable translations; a friend of some of the present leaders of the sect that sprang from Dadu's personality and teaching,

leaders who have been generous with help and guidance; and, through the kindness of an Indian scholar, granted access to certain important MSS., and the like, otherwise out of reach, who is going to challenge him as *the* authority on Dadu? Moreover, he has done his work markedly well, carrying a mass of learning lightly and easily, making it comprehensible and appealing to others. The book is admirably planned, and is marked by a sober enthusiasm, as sober as enthusiastic, which gives confidence in its judgments.

Dadu—apparently a nursery name carried on into manhood—was a notable spiritual personality, who lived about the time of our own Reformation, or a trifle later. His first thirty years are a blank even more complete than those of Jesus Christ. A Muhammadan by birth, he broke with Islam because of the cruelty of its adherents. For then, too, there was tension between Muslim and Hindu; then also there were hideous persecutions and abominable massacres. Yet he felt Hinduism, also, was impossible; and accordingly tried to steer a kind of middle course between the two warring faiths, somewhat after the fashion of Kabir. Akbar, then on the throne, was attempting to evolve an eclectic, composite, universal religion, woven, in theory at least, of threads taken from all the others. That project came to nothing. Dadu seemed upon the way to a greater measure of success. But, as always under the assault of critics and opponents and reformers, Hinduism waited, accepted enough of the new teaching to satisfy some of its adherents, and so largely re-absorbed them back into itself. So did it strangle Indian Buddhism. So would it fain do now with Christianity. And Dadu's sect has become more and more Hindu, and less and less Muhammadan.

One wishes that the spirit at least of this lovable soul, Dadu Dayal, Dadu the tender, could re-animate his fellow-countrymen in these tense days when, on her departure, the internecine strife and horrors, Britain alone held in check, have broken out in a mad orgy of fury.

For the rest, this is a full and thorough study. The times in which Dadu's lot was cast, the legends that gathered about him, his life and work, the Bani or Psalms, forty-four pages of quotations from them, the story of the Panth or sect, its literature and leading names, and present prospects, it is all here. But much the best of all is a long chapter on the Teaching of Dadu—sixty pages, with many excellent quotations. This is a masterly bit of work. Dadu is not a consistent thinker; and here there is no concealment of that fact. But if there is something of the *neti neti* of much of Indian philosophy, there is more of a passionate bhakti worship. It is all very moving. And one reader, humbled and impressed, will keep returning to it.

A. J. Gossip.

THEOLOGY AND WORSHIP.

The title of Professor Roger Hazelton's book, *The God We Worship* (Macmillan; 8s. 6d. net), indicates its contention, that the God of devotion and of theology must be the same. It may be assumed that ideally the relation between theology and worship is completely reciprocal, worship demanding a reasonable statement of its content and theology directing the worship that is to be rendered. Worship is then a criterion of theology, anything in theology that cannot be related to worship is foreign matter that should be extruded. And theology is a criterion for worship. Anything in worship that cannot tally with theology is to be discarded. All this, which is in any case an assumption rather than an axiom, depends on theology being intelligible and worship being sincere.

This approach, according to Professor Hazelton serves to throw into prominence the defects of present-day worship and theology. Ideas are vaguely expressed in worship which do not really form part of a creed, and professed creeds include elements of philosophical rather than devotional interest. His book is therefore designed as a contribution to the reform both of theology and worship.

In the course of the essay much is profoundly thought and finely and forcefully said. Any difficulty in the treatment comes from the uncertainty whether the dominant motive is the correction of theology or worship. Though these are certainly to be integrated it is a question whether without confusion they can be given joint charge of an argument. What Professor Hazelton on the whole does is to let worship propound the themes and then proceed to a theological restatement of each.

R. W. Stewart.

A reprint has been issued of *Power: A New Social Analysis*, by Bertrand Russell (Allen and Unwin: 7s. 6d. net). First published in 1938, the book has held high place among the reading public, many of whom regard it as Lord Russell's best.

Christian Leadership is the Report of the Proceedings at a Christian Leadership Conference for Leaders of Voluntary Youth Organizations, held at Edinburgh from 20th to 22nd September 1946. It was a remarkable Conference in one respect in that all the denominations co-operated, including the Church of Rome. It was notable also for the quality and distinction of the speakers among whom were the Duchess of Roxburgh, Professor E. P. Dickie, Mr. George Mathers, M.P., Lord Dunglas, Miss Barbara Ward, the Rev. Canon Cockburn, Father Quille, Canon Ambrose Reeves, Father Angellus Andrew, and the Countess of Eldon. The subjects discussed were: Where We Stand To-day; Why I Believe in God; The First Approach to Religion; Religious Music with Drama, and Why I am a Christian (in which the Lord Provost of Edinburgh took part). There were group discussions and a brains trust. No more need be said of this extraordinarily interesting booklet except to reveal that copies (price 2s. each) are to be had at 121 George Street, Edinburgh (which is the Church of Scotland Office).

The Rev. Norman J. Blow, formerly Men Candidates' Secretary of the Society for the Propagation of the Gospel, has issued a booklet on the theme of *Christian Vocation* (Edinburgh House Press; 1s. 6d. net). It may be that there is, as he says, great need for a full theological examination of the meaning of Christian vocation; there is certainly need, especially in view of the present situation of the world, to emphasize the importance of the subject. This the author has done, and not the least useful feature of a helpful exposition is its emphasis on the point that the sense of Christian vocation does not necessarily lead to ordination; and that in Africa, for example, the most clamant necessity is a good supply of Christian educationists.

The question of literacy in Africa is a very serious one. It is recognized in all mission fields, and it is the special concern of the International Committee on Christian Literature for Africa. On behalf of this Committee Miss Margaret Wrong undertook a journey in order to report on conditions in that continent, and the substance of that report is contained in a book, *West African Journey* (Edinburgh House Press; 2s. net). The book is full of detail about life in different parts of Africa —the Belgian Congo, French Equatorial Africa, Nigeria, the Gold Coast, and Sierra Leone. It is difficult sometimes to see the wood for the trees, but Miss Wrong is a faithful chronicler, and she has her eye always on the intellectual state of the people; and in this book she makes a strong case for the spread of literature and the capacity to read, which means so much to the simple native. The book is full of interest as a story of travel, and it will help the cause in the interests of which it has been written.

Miss Ruth Cobb has written, and the Epworth Press has published at 7s. 6d. net, a delightful book describing and illustrating *A Sussex Highway*. It is the stretch of the road from Lewes to Clayton, and thereon you may meet many minor adventures. At least Miss Cobb did, and in true H. V. Morton vein tells us all about them and what she learned from them. It is a charming chronicle and the author's chalk has added much to the charm by its subdued but beautiful rendering of the rural scene.

Sacraments (Friends' Home Service Committee, London; 2s. 6d. net), by the late Alfred Kemp Brown, M.A., B.D., is a reprint of a pamphlet first issued in 1924 by the '1905' Committee of the Yorkshire Quarterly Meeting of the Society of Friends. This edition, which has been edited by William E. Wilson, B.D., contains only one or two slight alterations which do not affect the argument. The editor notes that as compared with the day when the author wrote his pamphlet, the Quaker view of the Sacraments is not so sympathetically received to-day in theological circles; on the one hand, it has to meet the growing tide of Anglo-Catholicism, and on the other, the influence of the Barthian movement. In both movements tradition is emphasized overmuch, too uncritically, say the Quakers.

Little New Angel, published by the Jewish Publication Society of America, Philadelphia, at $2.00, and profusely illustrated by Miss Keller, is one of a series of books by Mrs. Sadie Rose Weilerstein for Jewish children. In story form it explains in a bright and interesting fashion the customs of the Jewish faith. Like all publications of the Jewish Society it is beautifully produced and lavishly illustrated, and Jewish children could not help being interested in the information handed out so generously and cast in so attractive a form.

The Rev. Henry Cook, M.A., General Superintendent of the Metropolitan Area, has dedicated a book to the Baptist Churches of Great Britain under the title, *What Baptists Stand For* (Kingsgate Press; 6s. net). His chapter headings are: The Supremacy of Scripture, The Nature of the Church, The Place of Baptism, The Principle of Liberty. His purpose is to suggest that Baptists have an important contribution to make in the new era, as being already the largest Free Church Communion in the world, and as steadily growing in numbers. And not only so, but as believing in 'the open Book and the open mind.'

This book is a useful, up-to-date exposition of its subject. One point only shall we note. It is Mr. Cook's insistence, apropos of Infant Baptism, that the Church is not free to make any departure from the admitted teaching of Scripture she may think fit. She must remain loyal to Scripture. On this ground he criticizes the references to the practice of Infant Baptism made by writers so different as N. P. Williams and P. T. Forsyth. They justify the practice by saying that the Church cannot have acted wrongly or without cause in instituting it; it is within the principle of the gospel, if not in the New Testament use. This may satisfy, indeed does satisfy, many minds; but of course it cannot satisfy those who maintain that the Church is not at liberty to alter a basic ordinance by any departure from Apostolic practice. None the less, as it appears to us, the Baptists are on more solid ground when they defend on their merits the practice of Adult Baptism and the rejection of Infant Baptism.

It is the contention of the Rev. William Robinson, D.D., Principal of Overdale College, and Professor at Selly Oak Colleges, Birmingham, in *Whither Theology?* (Lutterworth Press; 7s. 6d. net), that Harnack and others were right in saying that a hellenizing of the gospel took place during the first five centuries of Christianity, but that it was not at the point where they supposed it to have been, namely, that of the fundamental Christian conceptions: Jesus as the Word of God and the Divine-Human Nature of the Christ. These were the very things, as he contends, original to Christianity, which prevented it from being *completely* hellenized and reduced to a general system of religious and ethical truth. They belonged to the Biblical pattern, and as such

resisted the 'acids of modernity' which Greek philosophy and pseudo-philosophy brought to bear upon the gospel.

'Acids of modernity' does not appear to be a particularly happy phrase in this case, but the point may be conceded that it is wrong to think of Christianity in terms of ideas rather than facts. It is the Biblical testimony that Jesus revealed the Divine activity; He was God manifest in the flesh, confronting man and forcing him to decision. There is a great difference between the Greek and the Hebrew (Biblical) way of viewing the things of God, and the New Testament must in the main be interpreted by Hebrew categories or patterns of thought.

Accordingly, in this book the author has chosen five essential patterns of Hebrew thought—The Living God, The People of God, The Providence of God, The Creatureliness of Man, and The Grace of God, as the foundation on which he seeks to erect the specific Christian doctrines of Redemption, The Redeemer, The Fellowship of the Redeemed, The Holy Spirit, The Trinity, and Christian Ethics. The book is the work of a well-informed theologian, abounds in references to current theology, and presents its point of view with clarity and consistency.

There have been many commentaries on the Fourth Gospel of very great value, but even so the latest, *The Gospel according to Saint John in the R.V.*, written by Miss B. K. Rattey, S.Th., for the School Clarendon Bible, is by no means superfluous (Oxford University Press; 3s. 6d. net). Anything Miss Rattey writes is stamped with scholarship and distinction, and her books have contained real contributions to our knowledge of Scripture. This one is no exception. The Introduction is an admirable piece of work, not marked by any startling originality but summing up in a convincing manner the main results of criticism. On the author she gives her support to the disciple of the last of the Apostles. On the date she decisively concludes for A.D. 90 to 95 and brings fresh evidence for this from the recently discovered fragment from a Codex written early in the second century. The Commentary itself is arranged in clearly defined sections and is in the form of a running commentary. The book is a very real contribution to our understanding of the Gospel.

We owe a great deal to the Religious Education Press. It continually pours out series of books which are well conceived, and executed by writers who are equipped by sound knowledge of teaching methods and have the experience and culture to make their lessons interesting as well as instructive. We have had frequent occasion to draw attention to these publications and occasion is given for the same appreciation by the appearance of three books of lesson notes, for Primary, Junior, and Senior Grades, in all of which the teacher uses the same material but puts it in ways suitable to the different ages. The series is entitled generally *Bible Lesson Handbooks* and is edited by Miss Bertha C. Krall (6s. net each). The sections in each are stories of long, long ago, stories of the Lord Jesus, stories of Peter, and Worship. These lessons are admirably laid out and the teacher is almost too well provided for; but if he uses the material not too slavishly he will be richly furnished for his important work.

In addition to these books the same publishers issue a revised edition of a *Junior Course for a Family Church*, edited by the Rev. H. A. Hamilton, B.A. (4s. 6d. net), one of the main features of which is that each of the sections of the book leads up to a festival of the Church. The story of Jesus leads up to Easter, the spirit of Christ in the life of to-day to Whitsun, the Bible Library for the summer months and the section on 'Our Church' to Christmas.

That Anglicanism may become the nucleus of the Great Church of the future is the opinion expressed by a writer on Church Unity who hails from the other side of the Atlantic. He is Dr. Theodore O. Wedel, S.T.D., Warden of the College of Preachers, and Canon of Washington Cathedral, and his book is entitled *The Coming Great Church* (S.C.M.; 7s. 6d. net). It is scarcely true, or at any rate it has been scarcely true in this generation, that the doctrines of the Church and the Holy Spirit are the 'forgotten doctrines' of Christian tradition; none the less there is room for a book like this, which endeavours to awaken a greater concern at once for the unity of the Church and for the leadings of the Spirit. And perhaps the author is right in suggesting that an experience of two Church traditions helps to qualify him better for his task (for, while now an Anglican, he was born in a Mennonite parsonage). At any rate, it is one of his main contentions that the Anglican tradition, truly understood, may exercise a great unifying rôle, as combining a warmth of Evangelical devotion with a fullness of Catholic Church order.

A new book by the Rev. A. Herbert Gray might be described as a devotional manual, but not of the traditional kind. It deals with *The Secret of Inward Peace* (S.C.M.; 7s. 6d. net), but there is plenty of strenuous thinking in it. It deals with the question, how can I become a real Christian and discover the secret Jesus possessed and imparted. There are many passages in the book that remind us of the covenanting minister who, on his death-bed, said he would like to get back to his pulpit again that he might preach the difficulty of salvation. No one can write on a theme like this unless he has known its truth in his own experience, and the personal note sounded here will be taken as a personal witness and will help many wayfarers along the way.

Worship and the Child.

By the Reverend William Barclay, B.D., Glasgow.

There was a time when at least some people could describe the worship part of service as 'the preliminaries.' The idea was that they constituted a kind of introduction to the more important part of the programme which lay in the sermon or address. Fortunately nowadays the attitude of mind which made it possible to describe prayer and praise as 'the preliminaries' has almost passed away. We have come to see that, if in the lesson or the sermon or the address we learn about God, in the worship part of the service we meet God, which is an even greater thing.

When we think of worship and the child there still lingers at the back of the minds of certain people the feeling that worship is difficult if not even unnatural for a child. Nothing could be further from the truth. There is no one who worships so naturally and so really and so easily as a child. A child could give no definition of what he means by dignity and by beauty, but he is deeply and vividly aware of them when he meets them. A child could give no definition of what he means by reverence but he knows what reverence is. Edward Seago tells how he spent some time travelling about with a famous circus. When they came to Rochester two of the circus children, both of them boys, wanted to go inside the Cathedral. 'When I took them in,' he tells us, 'they sat in silence on the edge of two chairs by the doorway, and not until we were nearly home did they seem as if they could talk again.' That feeling was worship and it came with perfect and inevitable naturalness to these two quite untaught boys. Elinor Mordaunt in her autobiographical *Sinabada* says, 'Grown people take things for granted; but children have the sense to wonder and worship. I was,' she goes on, 'a young devil. All the same I remember kneeling down in an open mossy glade in a wood and saying "Gentle Jesus" to the first wind-flower of the season.' Here again we have the same response to loveliness rising perfectly naturally and altogether unbidden in the child mind.

We are here then face to face with a truth which may be a criticism if not a condemnation of certain of our methods. If the kind of worship service which we use awakens no response in the child, if it leaves him restless, inattentive, with his thoughts obviously wandering and his interest obviously far away, the fault is not in the child; the fault is in the kind of worship we are attempting to make him share.

It is possible to lay down certain principles which should indeed govern all worship but which are particularly necessary and essential in regard to the worship in which we wish the child to share.

1. We must be at pains to make worship **intelligible** for the child. No one, child or adult, can share in a prayer which they do not and cannot understand. The language of prayer should be carefully chosen so that it does not contain words and ideas which are not within the child's comprehension. To take an obvious example of that—one of the most commonly used prayers is the collect, 'Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life.' No one will deny the dignity and the sheer beauty of the cadences of that collect; no one will deny that it will have a deep and lovely meaning to any one who knows what 'prevenient grace' means; but equally no one can deny that to the child that word 'prevent' is an insurmountable barrier to his understanding. It is used in a quite unfamiliar sense and the child, on hearing it, is so puzzled as to what to make of it that he cannot worship at all. This is not to say that the language of worship and of prayer should be colloquial; it is not to say that beauty of language should not be sought after. But there is a simplicity and a beauty which go hand in hand as the Authorized Version of the Bible has demonstrated for all time, and he who leads children in worship should think himself back to his own childhood and ask, 'When I was a child would I have understood that?'

2. We must strive to make worship **relevant** for the child. He who leads people in the public worship of God must ever remember that he dare not make that worship subjective. There is a worship which is private and personal in which a man's aim is to pour out *his* soul and spread *his* needs before God. But in public worship he must remember that he brings not only his needs and his desires to God; but the needs and desires of a worshipping company of people. He who leads children in worship must have a care that his worship is relevant to these children. There are experiences which an adult has had which have never come within the orbit of the child's experience at all; there are needs of which the adult is aware which have no meaning

to the consciousness of the child. J. W. Robertson Scott in his book of essays, *England's Green and Pleasant Land*, deals not with the romantic but with the grimly realist side of English village life. In one chapter he is talking of the Church. He has talked of all the things that need to be done in villages to raise the standard of living and of housing and of decency and he is talking of the failure of the Church to mean anything in the lives of the people and he says, 'You will appreciate the irony of endeavouring to bring these unfortunates to church to hear the parson say, as he said last night, that "the greatest gift God could bring to the world would be the union of the Church of the East with the Church of the West!"' To people living in such circumstances the thing was a masterpiece of sheer irrelevance. Irrelevance always begets indifference. The worship in which a leader tries to lead children must be relevant. A child will really appreciate it if, for instance, he hears prayers offered for those who are about to sit examinations, for those who are shy, for those who do their best but who are not very clever, for those who, from bodily weakness, cannot share in games and the like. An excellent plan is to ask children to write on slips of paper the things for which they wish to be forgiven, the things for which they wish to thank God, the things for which they wish to ask God, the people whom they wish God to bless and keep. Out of these lists prayers may be built up which are really the child's prayers, in which he can really share because they are supremely relevant.

3. Further, in conducting worship for children it is necessary to be **definite**. In one sense that is true of all worship. Luther's advice was never to say vaguely to God, I am a miserable sinner; but to say definitely, I am a liar, I am a procrastinator, I am lazy and so on. Herein precisely lies both the strength and the weakness of many of the great prayers and collects which are the priceless possession of the Church. For the most part they are very general. Their very vagueness and wideness is deliberate. The theory behind them is that into their generalness the worshipper should fit his particular needs; that as he hears their vast expanses he should set within their framework that which he most desires. An adult trained to worship may be able to do that. Whether he will do it is another question. But a child cannot do that. For him prayer must be definite so that as he hears some particular thing mentioned he can feel, 'That means me.'

4. The leader of worship for children should seek by all means **to make the children share intelligently** in the worship. That can be done in one of two ways. First it is almost necessary that the leader should explain what is going on. It is not enough for him to announce, 'Let us sing Hymn . . .'; he should identify the hymn. He should say, 'Let us sing a hymn of praise to God,' or 'Let us ask for God's presence in the words of Hymn . . .', or 'Let us dedicate ourselves to God in the words of Hymn . . .', and so on. Similarly with prayer, it should always be stated what the prayer is doing, whether it is confession, thanksgiving, petition or intercession. It is well for the leader every now and then to give short talks on the various forms of prayer so that when he does lead them in prayer the children will not feel that the words are simply being flung vaguely into space but that they are focussed on some particular aim and object. Second, it is very advisable to give children a real share in prayer. Concentration for any length of time is exceedingly difficult even for an adult. A simple test is to try to think of one thing *and nothing else* for so short a time as even two minutes. Most of us will find such an exercise in concentration quite impossible and will find that all kinds of things come floating into our minds. Dr. Johnson once spoke to Mrs. Thrale about a conversation he had with Charles James Fox. 'He talked to me at club one day,' he told her, 'concerning Cataline's conspiracy—so I withdrew my attention and talked about Tom Thumb.' Unless the child's attention be rivetted to the matter in hand he has an infinite capacity for withdrawing his attention and thinking about Tom Thumb. To give the child a real share in worship by means of responses or by means of prayer verses introduced into spoken prayers or by unison prayers said together is a great help to his sharing in the worship. In the same direction a time of silent prayer is very effective. For such a time to be used to its best advantage training and explanation and help are needed; but when it is fully understood it does greatly help the child to worship for himself.

5. One of the great difficulties of prayer for the untrained mind is the very simple difficulty of not knowing what to say. It is therefore a most valuable thing while the child is still a child to print into his memory some of the **great prayers** which are the possession of every generation. He should learn by heart, for instance, the lovely prayer from the Sarum Primer—

> God be in my head,
> And in my understanding;
>
> God be in my eyes,
> And in my looking;
>
> God be in my mouth,
> And in my speaking;

God be in my heart,
And in my thinking;

God be at my end,
And at my departing.

Or Anselm's prayer—

> O Lord, our God, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so finding Thee may love Thee, and loving Thee may hate those sins from which Thou hast redeemed us.

Or Ignatius Loyola's prayer—

> Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward save the joy of knowing that we do Thy will.

Or Richard of Chichester's prayer—

> O most merciful Redeemer, friend and brother; may we know Thee more clearly, love Thee more dearly, and follow Thee more nearly, now and ever.

These great prayers may be printed out on sheets and read together until from constant use they become imprinted on the child's mind. But in using such unison prayers and in using the Lord's Prayer one thing should be avoided. The leader of worship should never at any time say, Let us *repeat* the Lord's Prayer together; or let us *repeat* Richard's prayer together. A prayer is never to be repeated like the multiplication table; it is to be *prayed* and the summons should always be, Let us *pray* this prayer together.

There is no time when it is easier for a human being to worship than when he is a child. As Wordsworth had it—

> Heaven lies about us in our infancy.

Tennyson once told how he watched his child one morning 'worshipping the sunbeam on the bed-post.' Simply because worship and wonder go hand in hand the essential feeling which lies at the back of worship is a feeling very natural to the heart of a child. Just for that reason there lies on the heart of him who leads children in worship a very great responsibility. By working out for his use with the child forms of worship which the child can appreciate and which he can share the leader can kindle still further that little flame of the sense of God in the child's heart. But by using forms of worship which are inappropriate and unreal to the child, however beautiful and dignified they may be in themselves, he can extinguish that flame and can make worship a weariness instead of a joy to the child. In these days there is much bemoaning of the fact that pews at public worship are emptier than they have ever been, and it is beyond a doubt the case that many a person was driven from public worship because in their childhood they were compelled to share in a worship which to them was meaningless and which was merely an imposition inflicted upon them. Those who lead the child in worship will do well if they spare no effort to work out a form of worship which will make the public worship of God a joy to the child so that he will look upon his Church, not as a place to which he is unwillingly driven, but as a place where he delights to go because there, in his own way, he finds God.

In the Study.

Virginibus Puerisque.

Sending Messages.

By the Reverend W. Beddard Smith, Gainsborough, Lincs.

'The Word became flesh.'—Jn 1[14] (R.V.).

When I was a boy I used to be very fond of kite-flying, and I well remember what fun we used to get out of 'sending messages.' When the kite was well up and we had come to the end of the string, we would get small pieces of paper, make a hole in the centre of each piece, and then put the end of the kite-string through the hole. These pieces of paper were the 'messages.' We would give each one a push and off it would go. It eventually found its way right up to the kite.

'Sending messages' is a very interesting business. I have been thinking lately of the various methods which have been used to send messages by different people in different times and places. For instance, not long ago I was reading the story of the life of 'Romany.' *Through the Years with Romany* is the story of the life of that remarkable man who knew so much about Nature

and about all wild things. He loved animals and birds and, for many years, 'Out with Romany' was a favourite programme in the 'Children's Hour.' Some of you will remember him. Even when Romany was a boy he had a great love for birds and animals. Now it so happened that he was sent away to school. Most boys who go to boarding school, when they get back to school after the holidays, send their parents a post card to say that they have arrived safely. But Romany didn't. No, he took back to school with him one of his homing pigeons, and when he reached the school grounds he would release it. As soon as the pigeon arrived in its loft Romany's parents knew that he had reached school safely. He sent his message with a pigeon.

Talking about pigeons and sending messages, do you know that it was a homing pigeon which brought back to England the first message of our successful landing in Normandy in 1944? Pigeons have been used a lot for 'sending messages.'

In days gone by there were all sorts of clever but crude means of sending messages. You will have read of the beacons of olden days, for instance. On certain hills and high places there used to be kept fires all ready laid so that a little flame would set them burning brightly. Then when there was some special message to get to the people of England, like news of a victory, these fires would be lit. As the people in one place saw a distant beacon burning they would light theirs and pass on the message to others. By this means the message would travel across England.

To-day we have better and more wonderful methods for 'sending messages.' Apart from the letter post which is used a lot every day, we have the telegraph and wireless systems. If we want a message to arrive very quickly we send a telegram and the message arrives at the other end of the country in an hour or so. We may even send a radiogram. It used to be that if a ship was out in the middle of the ocean we could not send a message to it. But we can to-day. A wireless message can be sent to a ship right in the middle of the Atlantic!

Yes, there are lots of ways of 'sending messages.' God has used lots of ways too. He has sent prophets and teachers in the past with messages to His people. But at Christmas-time we remember how He sent His most wonderful Message to us by sending His only Son. You see, God wanted to send us a special message of His love. It wasn't good enough just to entrust the message to a prophet or a teacher because perhaps men would not believe it. So, to make quite sure that men would know it really was a message from God, and was a true one, God sent His Son. The Gospel of John puts it like this: 'The Word was made flesh.' That really means: 'The Message was made Flesh.' God's message came to us in the form of a little baby who grew to be a man, a man who so loved people that He died to save them. This Man was God Himself, or as we say, He was the Son of God. Of all the many ways of 'sending messages' this is the most wonderful. And it was God who thought of it! 'The Message was made Flesh' and came to us as a Baby—so let us listen to the message, believe it, and thank God for it. Then let us try to tell other folk about this most wonderful message that has ever been sent.

'Z.'

By the Reverend David Smith,
Shaw, Lancashire.

'Thou shalt guide me with thy counsel.'—Ps 73^{24}.

What a queer heading for a talk to children! Just 'Z.' In any case 'Z' always seems to be a useless sort of letter. We could hardly get along without A E I O U—they are needed to make our words. But 'Z,' though he gets into a few words, doesn't seem to count very much. Yet, I have discovered that 'Z' can be a most useful and significant letter. It happened like this. I went to France this summer to share in the great World Scout Jamboree. It was a marvellous experience and one I shall remember all my days. On our outward journey from England we travelled *via* Dieppe. At this port we were met by a French scout who said, 'I'm your "Z".' Each troop of thirty-two scouts (and three scouters), no matter from what part of the world they came, each had a French 'Z.' He spoke their language, arranged their excursions, collected their daily rations, smoothed away all their difficulties, and stayed with the troop the whole time of the Jamboree. He camped with the troop, sharing its life and laughter. Two pictures will stay in my mind for a long time. When the Jamboree was over and the boys in my troop had cleared the site, the very last thing they did was to gather in a circle and give three hearty cheers for 'Z' who had been their good friend. Then just before we stepped on to the boat at Dieppe on our return a similar thing happened. This was where 'Z' departed. He had met us there and had safely brought us back. His work was finished, but just before we said good-bye, the scouts raised their hands and gave 'Z' one big, spontaneous cheer. He had meant so much to them that they just had to show their appreciation.

But the interesting thing is this. I said to him one day, 'Why do they call you "Z"?' Then he explained that there was rather a long history behind the letter. In days gone by those who helped the lord or the chief were called 'Les-aides.' They acted as helpers and secretaries in confidential matters. They carried out the orders of the chief. This word is still used to-day. We talk of an A.D.C. (look up what it means). In the twelfth century in Normandy and England the lord could demand of his subjects 'aides' or helps. Then, I suppose, that later 'les aides' came to mean not just the things given, but those who gave the help. Now, when you pronounce 'les aides' in French it sounds very much like 'lay zed.' So you see how it came to be abbreviated and represented by the single letter 'Z.'

I began to see a new value for this last letter of our alphabet. It wasn't quite so useless as I had thought. It represented help, aid, service, loyalty and a willingness to serve one's lord.

I began to think that we could all be 'Z's.' Just as that French scout had been called by his chief to be a 'Z' serving his brother scouts, so have we been called by our Lord and Chief. We can be 'Z's' for Jesus Christ. He asks our aid, He wants our help, He needs us to carry out His orders. There is so much service to be given—so many others who need our assistance—at His order, and in His spirit we are sent out to say to those whom we meet, 'We are your "Z's" for Christ.'

The Christian Year.

THIRD SUNDAY IN ADVENT.

The Christian View of Work.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'I work.'—Jn 5^{17}.

Looking back to the years of war it may seem that in one respect it was easier to preach then. When all interest was concentrated in the great struggle people came to worship with a common hope to hear some word of God with a direct bearing on the duties and perils and triumphs and tragedies of the hour.

Statesmen say to-day that again, though now at peace, the nation has come to a crisis equally full of danger. People are urged to toil as never before. It is therefore a time for all to turn to the Bible for any counsel that is there about work. Work is the watchword of the day. Something will be missed if men listen only to what statesmen and economists and Trade Unionists have to say, and do not also ponder the Christian view of work.

1. 'I work,' said Jesus. If His life is the perfect pattern the words dispose of every notion that labour is a blight on human life. 'I work'—the words recall His long early years of toil as a carpenter, and they are a reminder that when He abandoned that for His special mission it did not mean turning to an easy task. He was worn and weary with teaching and preaching and healing; so tired one night crossing the Sea of Galilee in a boat that He slept through the storm in which His terrified disciples thought they were about to founder. No one who takes Jesus as his example can think that it is a bad thing to have to work.

On a Christian view religion is an element in all right work.

> Work shall be prayer, if all be wrought
> As Thou wouldst have it done.

In olden days this conviction was common. The Trade Guilds had each its patron saint, and felt its craft to be under Divine sanction and protection. In Brechin Cathedral in the seventeenth century the Incorporated Trades of that little city erected for themselves galleries emblazoned with their several arms, and underneath a chosen text. On the Farmers' loft was 'They who sow in tears shall reap in joy'; on the Tailors', 'The hand of the diligent maketh rich'; on the Bakers', 'Man shall not live by bread alone,' on the Shoemakers', 'And your feet shod with the preparation of the gospel of peace.' The text for the Wrights involved a pun: 'The righteous shall flourish like the palm tree.' The Weavers had, 'My days are swifter than the weaver's shuttle.'

Sad to say, these old carvings were at a later date destroyed. They were evidence that each Trade felt a satisfaction that it had been mentioned in the Bible, and believed it to be carried on in God's sight as part of His plan for the life of men. The sentiment survives in Harvest Thanksgivings, and in some ceremonies, such as the launching of a battleship. The Church in some places tries to revive it by Seed-time services and by industrial chaplaincies. The idea lies behind the schemes of the Iona Trust in Scotland for communities to work and worship together.

It would be a great thing to recover the old sense that in common work men are doing something that is ordained and blessed by God, and that it is part of religion to do it well. Is this not indeed the only way to a real and popular revival of religion. For it is stark fact that for most people their work is their chief concern in life, and that they have to work till they are tired. Unless religion enters in some way into the round of daily toil there is no room for it, or it is regarded as a speciality, like literature or philosophy, interesting a few people of that turn of mind, an embroidery or decoration, not an essential part of life.

2. Then the Christian emphasis is on work as service. The Christian idea of service is the way by which religion can permeate the daily labour of the world.

It is undeniably more difficult in complicated modern civilization than it was in a more primitive society to see the religious aspect of work. The operations of sowing and reaping, of building and baking, of spinning and weaving are obviously needed for the framework of life, part of Nature's plan, not far removed from Eden. Thus occupied a man can easily feel that he is co-operating with his Creator and fulfilling His purpose. But this is not so readily felt or seen by those tending machines or punching tickets or typing other people's letters, busy at monotonous jobs that seem to have little direct result except the money they bring in.

Yet these jobs are all part of the service men do for one another to maintain and raise the standard of life. One way to increase interest and satisfaction in them is to kindle keener desire for the common welfare and foster the sense that all good work is mutual service. Statesmen can urge this and economists explain it, but religion, too, has its word to say. In serving one another men are serving God who made them brethren. The revival of religion would mean the revival of belief in connexion with all work that it was not just wage-earning but service of others.

Bishop Tucker of Uganda once told of a custom of that country that seems almost too pretty to be true. He said that there, one passing by another at his work would usually say not 'Hullo' or 'Fine day,' but 'Many thanks, well done.' People do indeed feel grateful, when they think of it, to sailors who bring their food from distant ports, to bankers who keep their money safely, to the many toilers whose care and skill make life go smoothly. The point is that each worker, too, should feel proudly conscious that whether he is noticed or thanked or not, others have reason to be grateful that his work is well done. The Christian motive of service is needed even more to-day than in earlier times.

The Bible also forbids idleness. There is talk of the idle rich and the idle poor. A Christian must deprecate words often spoken angrily without knowledge or sympathy, but he must agree that idleness is wrong. Churches have been known to cut members off for drunkenness and other sins. But has a Church ever had the courage to say to a member, 'You are bone-idle, a dead weight on society. The world is feeding you and warming you and you are doing nothing for your keep. You must go!' A Christian must be a worker. 'I work,' said Jesus, and 'it will be rendered to a man according to his deeds.'

3. One other thing needs to be said, especially to the young. It is essential to be at work that is at least decent, in a calling that is consistent with religious convictions. There are lucrative jobs, in the black market, for instance, where people make money in defiance of the Law. And there are others just within the Law which are 'shady.' The Christian has a higher standard than mere legality. There are permissible occupations which he will feel to be on the border-line, or over it. Young folk starting out in life should make sure they are undertaking work into which they can throw their energy with a good conscience and a conviction that if they do it well they are serving God and their fellow-men. It is all very well to purpose to do some work of charity or Christian service in one's spare time. But the main matter must always be to bring the idea of service and love to God and man into one's own everyday task. The chief need is not to Christianize leisure but to Christianize work, so that it is done to the glory of God and contributes to the coming of His Kingdom.

FOURTH SUNDAY IN ADVENT.

The Way of Joy.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'Rejoice in the Lord alway: and again I say, Rejoice.'—Ph 4^4.

It is a striking fact that Jesus, the Man of Sorrows, says so much about joy. And 'like Master, like servant.' Paul the Apostle lived a life of incessant toil and bitter privation, yet joy is for ever 'breaking in.' Of course the outsider cannot understand it. The man whose creed, real if unexpressed, is

> I lived for myself, I thought for myself,
> For myself and none beside,
> Just as if Christ had never lived,
> As if He had never died,

such a man is totally disqualified from evaluating a life thrilled to the marrow with the spirit of unselfish service. He cannot grasp the truth that the Christian has sources of exhilaration that the worldling knows not of. Can we catch a hint here and there in the Apostle's words of these secret springs of joy? Can we, built on a scale so much smaller, contrive to share this joy?

Note how often Paul speaks of '*Joy in Believing*,' '*The Joy of Faith*.'

There was so much in his life and human conditions that would have daunted a feebler soul. His own past, the mysterious 'thorn' interrupting and mocking his noblest endeavours, the petty malignities, the twisting of motives, the fierce rancours that animated his foes, the fainting loyalties, the disappointing frailties of his friends, the hostile might of Rome, the entrenched evils of paganism, how easily in the face of all this he might have exclaimed, 'All these things are against me,' and retreated from the unequal strife. Instead, he proclaimed, '*None of these things move me*.' And why? Because he was conscious that he was constantly being girded and empowered of God, led in triumph through every obstacle to the progress of the gospel. His life was one long story of opening doors, of desperate human conditions Divinely controlled, over-ruled, transformed, of dire necessities turned to glorious gain. Again and again in his personal life, to use the language of pugilism used by Paul himself, he was felled to the ground. But he was never 'counted out.' He struggled to his feet for the next round. 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' Of our national poet it was predicted,

> He'll hae misfortunes great and sma',
> But aye a heart aboon them a'.

Of the great Apostle these words are magnificently true. Can we not enter imaginatively into the glowing, secret joy this man bore at the heart of him, as he saw one barrier after another going down before the onset of Christ's triumphant, redeeming love?

Here a question suggests itself. Are *we* conscious of the same thing happening in *our* lives? Or is it not the very shame and vexation of them that we meet with so much frustration on our way? There is no mystery about this. It is the nemesis of ingrained self-centredness. 'Woe unto him that striveth with his Maker' says the Old Testament. 'It is hard for thee to kick against the goads' echoes the New. We are up against God in our selfishness. The self-centred heart is at war with God. Till we learn the self-forgetting

life where the Apostle learned it, at the foot of the Cross, we are strangers to the ever deepening 'joy in believing' which sent the Apostle onward conquering and to conquer.

Consider a second source of apostolic joy. And note once more that it is only available to the heart that has died to self. With what loving fervour he declared of his converts, '*Ye are my joy and crown.*' His was the pure pleasure of contemplating changed lives. And from what depths many of them were rescued! What a catalogue of sin and despair is revealed to us by words like these—one can conceive him confronting his congregation with them. 'Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . nor revilers, nor extortioners, shall inherit the kingdom of God' and then, looking them between the eyes, he continues —'*And such were some of you: but ye are washed, but ye are sanctified.*' Cannot we catch the joyous triumphant note of one who has seen of the travail of his soul, and in lives transformed, is satisfied?

We ministers, I often think, envy the surgeon to whom it is given to *see* the results of his labours. What a deep satisfaction and joy it must be for him to see, walking the streets in the glow of recovered health, a man on whom he has performed a critical operation. In our calling we learn to walk by faith and not by sight, believing that 'he walks far who sees a word home.' But *every* Christian may know this unique, apostolic joy. Wherever, in whatsoever calling or human sphere, a man will impress on his life-work the motive of unselfish service, then in ways revealed, only at the end of the day, influences of goodness and truth are seen to have reached their consummation in human hearts. Let it be said once more plainly and austerely, that this peculiar joy is reserved only for those who, like the Apostle, are prepared to pay the price.

He cannot heal who has not suffered much,
For only sorrow, sorrow understands.
They will not come for healing at our touch
Who have not seen the scars upon our hands.

Who, then, will grudge the fiery ordeal of temptation, the dark night of doubt, the period of financial strain, the crisis following crisis, the troubles that are the lot of all, if out of these, even though our joy be 'three parts pain,' there passes into the lives of others the prevailing influences of Christ's redeeming love?

A last hint of the apostolic comfort is seen in the phrase: '*That I may finish my course with joy.*'

There are two possibilities open to all of us as we go down the years and anticipate the end. The one is the sinking feeling that somehow life has gradually been contracting and narrowing into a haunting loneliness, that the pursuit of our own ends, even when we have attained them, can become a fearful bankruptcy. Shakespeare has depicted this bitter nostalgia in the closing days of one who has waded through slaughter to a throne. With what grim irony the mind of Macbeth turns in on itself and contemplates its 'success.'

I have liv'd long enough: my way of life
Is fall'n into the sear, the yellow leaf;
And that which should accompany old age,
As honour, love, obedience, troops of friends,
I must not look to have; but, in their stead,
Curses, not loud but deep, mouth-honour, breath,
Which the poor heart would fain deny, and
dare not.

Contrast with this the mental climate of a spirit like St. Paul's. The close of his life was to be no faint, trickling stream making its painful journey over the sand to the sea, but an ever-deepening, ever-widening river that brought to the ocean its own exulting fulness. 'Our outward man perisheth; our inward man is renewed day by day.' Joy, true Christian joy, is its own security, its own proof, its own exceeding great reward, bearing in it continually the earnest of immortality. Right in the heart of its distresses and toils there is a deep tranquillizing joy that exclaims, 'This is life, this is life indeed, this is life for evermore.' Even at its hardest we would choose no other. We may often be weary *in* it but never weary *of* it. We are citizens of a world of thoughts and feelings and actions that absorb all our powers, bringing them all into captivity to the Son of God. And

Thy thoughts and feelings shall not die,
Nor leave thee, when grey hairs are nigh,
A melancholy slave;
But an old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave.

CHRISTMAS DAY.

The Humble Entry.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.'—Lk 2^7.

Once again the joy of living through the Christmas story is ours, of reading it and in a way quite special to our age, hearing it sung. Surely one of the richest gifts of the wireless is the way it brings the music of the carols into our homes, coming over the air as if we were hearing the heavenly music at Bethlehem. And as we listen to the familiar narrative some phrase catches the ear seemingly by chance as we dwell on it. Some words of the story begin to have a special significance and become a message. Such a phrase as this one chosen for the text, no room in the inn. It is a natural part of the story, one to be expected when the circumstances are remembered. An enrolment of all citizens preparatory to taxation had been ordered. The decree involved journeys for many people, roads were crowded and all accommodation for travellers was taken. These travellers in whom we are interested had a long journey and of necessity a slow one.

Arriving late at night they found no room in the inn. There is no reflection on the host, he was helpless in the matter, indeed he seems to have gone out of his way, moved by compassion. to give some kind of shelter. And so when the shepherds came they found the babe wrapped in swaddling clothes lying in a manger.

Christ came, not in the expected way right into the centre as a King, but into an obscure corner of life. If it had been a condition that it must be the chief place, either that or a refusal to come, that would have been understandable as befitting the dignity of a King. But He did come, just to any place that could be found, and so started His mission on earth. And to-day the important point is not where or how, but the fact that He did come. In the glory of our faith this Christmas-time it seems of small account whether the inn was full or empty. It does not matter where the beginning was so long as there was a beginning.

Christ comes, and here the Christmas story is to be read in the light of our own day. There is a lesson to be learned, a lesson which may well bring encouragement at a very difficult time. How often to-day the best room is occupied, a guest chamber is full, but some part of the house is empty and He takes that to begin His work and influence in someone's life. Not always, of course; sometimes suddenly, overwhelmingly right into the centre, taking complete possession. Such conversions are often momentous. They are rightly counted important as turning-points not only in individual experience but again and again marking a new epoch in history. Christ comes as a King.

Yet know nor of the terms complain,
If Jesus comes He comes to reign.

In the end that must be, but not always at the beginning. The Christmas way is true in the experience of so many, there is no room in the inn. Does that mean the Heavenly Guest will turn away offended? So long as there is some small part of your life unoccupied He is prepared to come. This is a Christmas meditation, thoughts raised by a simple narrative, but the full strength of Christian theology can be invoked to support it. He 'made himself of no reputation, and he took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Not the only way but one way which Christ continues to take in His approach to men until the day when every tongue shall proclaim Him Lord.

Supposing the contrary was true, only into the centre or not at all. What would be the effect on contemporary history, in national affairs, in the lives of so many to-day? To give Him the central place is the Christian task but there may be no room at the centre. Let us to-day think directly about ourselves. Are we prepared to have this test made, at the centre or not at all? Is He there in our experience or just given a place inside and no more? Not relegated to the stable, you hasten to say, but certainly not the best room. And again there is no hint of criticism either of world activities or of ourselves. The narrator makes none, he merely states the fact. No room in a life crowded, overcrowded with other interests; these may be genuine concerns, good things, almost essential one would claim. They were not a crowd of revellers in the inn that night but tired-out travellers, there at the compulsion of the Imperial Government. So much is compulsion, keeping our place, keeping faith with those who depend upon us, trying to find room for the hundred and one things that crowd in upon us to-day. And then He comes, not making conditions, but just asking to be allowed to come. And that is where He starts His work in human life, that is where He is to-day in the lives of countless thousands of men and women, a place no doubt of it, a room perhaps but not the best room. Again is it fanciful to compare to-day with yesterday; the compulsion which crowded the inn and to-day with its relentless pressure on time and energy. Think of the priority list for new buildings. One may well ask, when will churches be built; the week's pressure of business affecting Sunday and its worship; the daily time-table leaving so little space for private prayer. This is the situation of our time. No room in the inn, and so He comes wherever room can be found.

We have considered this phrase, in the Christmas story, this seemingly chance happening on a journey and found there one of Christ's ways into the lives of men specially applicable to our conditions to-day. But let us remember it is the beginning only. The pages of the Gospels are going to reveal One who went about doing good, finding His way into the hearts of men and women and little children until there was a company of those who believed in Him utterly and completely. The lesson is plain, just give Him a beginning and His love and power will accomplish all the rest. So therefore we go to the last pages of this Gospel and find once again a request is made for hospitality. This time, however, not a stable but the best room. 'And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?' And we shall thank God this Christmastide that it has been true for so many, that the Christ who was willing to come into some corner of our lives is now in the guest-chamber, central and supreme, Saviour, Lord, and Friend.

SUNDAY AFTER CHRISTMAS.

Retrospect.

BY THE REVEREND STEWART MECHIE, M.A., EDINBURGH.

'And the times that went over him.'—1 Ch 29^{30}.

Here is a curious and expressive phrase which carries with it several important suggestions of truth—'the times that went over him.'

1. *How passive in the clutch of circumstance we are!* We are born into a natural order and into a

social order. They were there before we arrived and they will be there after we have passed on. They affect us mightily, but with all our efforts we can but little affect them. We are born in a particular age, a particular country, a particular family, with traditions and influences playing upon us and moulding us long before we know anything about them. Events come to meet us without our will, even against our will. A careless motor-driver, a casual contact with a carrier of some disease, and all our projects are upset and everything is different. We seem to be almost like pebbles on the seashore. The waves of circumstance go over us, toss us hither and thither and wear us down.

Glance back over the year that is near an end. Think how all the things that have happened to you—'the changes that befell,' to use Dr. Moffatt's rendering of our text—have made their mark upon you, so that you who have come to the end of this year are not the same you as came to the end of last year. Verily, you have been coerced by the weight of circumstance; if you have freedom at all it is freedom but as a handbreadth.

2. *Events are within God's purpose.* There is another place in the Old Testament where a phrase similar to our text is to be found. It occurs twice in the Book of Daniel in the passage where Nebuchadnezzar is warned of the things that are to befall him. For his pride he is to be overtaken by madness, and his portion will be with the beasts of the field, 'and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.'

In this instance the Divine purpose in the events that befall Nebuchadnezzar is unquestionable. It is to humble him and bring him to a godly frame of mind. In many instances the Divine purpose is not so obvious, indeed it may be altogether hidden; but the Bible, looking at events from the Divine side, is never in doubt as to the existence of that purpose. True, many things that happen bear the marks of man's choice upon them, but, even so, they have not escaped from the Divine sovereignty. If they come to pass, they come to pass by God's permission and they are under His over-ruling. The stream of time may be grievously befouled by man's wickedness, but it carries God's purpose none the less.

Here is a fountain of solace for you who feel that in the past year the times have indeed gone over you and have left you poorer and sadder. Remember that God let these times go over you, and He is 'loth to pain or grieve the sons of men.' If, looking back, you must say ruefully that the times have gone over you with pain and sorrow, then look up and say that there is One who knows why He let you be involved in such things, the One who is sovereign over all.

3. *By our reaction we can determine the value and significance of events.* Our freedom, we admit, is but as a handbreadth; but, at the point where the times go over us, we do count for something. We cannot do much to control the events that befall us, but we can do much about their meaning. Disappointment and sorrow may come to us and we may take them as a personal slight on the part of the Almighty. Taken so, they make us sullen or bitter. Or we may take them in patience as exercises toward godliness or even as tokens that God is honouring us by trusting us to stand fast under the heaviest blows. Taken thus, they lift up our hearts toward Him. In the same way, some success that comes to us may minister only to our pride, if we take it as but our due, or it may lead us to humility and greater dependence on God, if we remember that it needs a steady hand to carry a full cup. The times go over us but we are not just like pebbles on the shore. We can react to them, and by our reaction we go far to determine their meaning and value.

Since God has permitted those things to come to you in the past year there must be some blessing in them for you. There must be an outcome for good—not an inevitable outcome, but a possible outcome—which will, in the light of eternity, justify His permitting them at all.

4. *If this blessed outcome is to be realized we need help from on high at every point.* By our reaction we can determine the value and significance of events; yes, but can we determine our own reaction? We may not be able to see the right reaction to some overwhelming shock of fate, and even if we see it we may not be able to achieve it, let alone persist in achieving it. At every step of this upward way we need help from on High. We must ask God to give us His daily grace to enable us alike to see the better way and to reach it and to persevere in it.

Moreover, what if, looking back over the past year, we see that we have not, in fact, made the right reaction to some of the times that have gone over us? What if success has made us conceited; what if failure has made us bitter, what if sorrow has made us morose?

It is not too late. God can enable you to make the right reaction now. You did not accept that event, prosperous or adverse, as from His fatherly hand? Then accept it so now, and accept too His forgiveness for all the weeks or months during which you have been taking it amiss. At every point you need God—for forgiveness, renewal and guidance, for light and life and love. Beaten to your knees, humbled by the sense of your inability to achieve anything good apart from Him: come to Him thus and He will work the miracle. He can transform into richest blessing even the times that have gone over you.

SECOND SUNDAY AFTER CHRISTMAS.

Peril of Retrospect.

BY THE REVEREND H. G. NEWSHAM, M.A., EDINBURGH.

'And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?'—1 K 19^9.

Elijah was physically weary; mentally overstrained; spiritually dejected and disillusioned. He was in a defeatist mood. The reaction which

normally comes after periods of prolonged effort and emotional excitement Elijah was experiencing with much more than normal intensity. He had been on such lofty heights, though a psychologist would discern in his frenzy the marks of acute conflict within the prophet. The depths of gloom into which he is now plunged are therefore all the darker.

How easily we can understand him, we who have had our own prophets of Baal to contend with through the long years ; and who, after the first ecstasies of victory, find ourselves faced with fresh and even more formidable problems and dangers. Many a demobbed soldier, after the first raptures of home-coming, and the first fulfilments of dreams which have companioned him day and night, has encountered a subsequent flatness and staleness which make Elijah's juniper tree in the wilderness entirely understandable. And many a housewife, too.

What Elijah said to himself is somewhat ambiguous ; at least the latter part of it is. His first ejaculation ' it is enough ' is simply our modern, ' I've had enough of it. I'm through.' He was too exhausted to see the humour of the situation. Here he is, telling the Lord he's had enough and asking that he may be permitted to die. Yet he is running away, as fast as his legs can carry him, from a lady who is exceptionally anxious to oblige him in that little matter.

It is, however, the reason he gives for his not very convincing desire to get out of it all, which is of interest. The familiar translation, though some of our Hebraists have proposed amendments, may perhaps be allowed to stand for the moment. ' Now, O Lord, take away my life ; for I am not better than my fathers.' An admirable sentiment, forsooth ! Here, it would appear, is a person who is so conscientious, so idealistic, that he does not believe he ought to clutter up the ground any longer—and for this reason : that he isn't a better man than his ancestors. It sounds an excellent conviction. We might be disposed to say it is a pity more people don't take the idea of progress as seriously as Elijah (we could readily compile a list of names !) and declare that they have no right to go on living if they are not an improvement upon their forefathers.

Yet it is to be remembered that this remark about progress is put, after all, upon the lips of a tired man, in the grip of a severe attack of melancholia. Perhaps that is worth recalling when discussion wages fast and furious about progress, and whether we are better or worse than our great-grandfathers, or than 1066 and all that, or than Christians of the first century. These may be interesting speculative questions. It may be a legitimate source of encouragement if ever we can honestly say that in this area or the other of life, social or individual, we can detect signs of progress. But if we cannot ; if we feel compelled to return a verdict of ' not proven ' ; or if, as in days like these it well may be, our verdict is adverse ; what then ? Is it good cause for pessimism ; for defeatism ; for saying with Elijah ' It is enough. Now, O Lord, take away my life ? ' Surely not. Consider, as the writer to the Hebrews would have said, consider Jesus. Did He not, on more than one occasion, compare His generation very unfavourably indeed with some of the past ? Yet far from that being a reason for laying down His spiritual sword, He was the more ardent in the battle. Moreover, if any one, like Elijah, is tempted to waste time with his finger on his own spiritual pulse, and fall into despondency because he is not as he conceives the saints of the past to have been, let him take himself firmly in hand at once, and tell himself in the name of the Lord that this is ' Elijah-stuff,' morbid, unhealthy. It is poison, not piety. It is our chief business to give our full and instant attention to the task or duty or responsibility immediately at hand. There is a present right to adventure ; a gleam to follow ; a road to tread ; even if it be uphill all the way. These futile retrospects, comparing the lamentable present with an idealized past, and one's all too frail and imperfect self with the giants of other days, are to be resisted as of the Evil One. Fortunate are we if we have some common-sense angel who refuses to let us flounder in such sloughs of despond, and prescribes a good meal, a long walk, a spell of rest, or whatever may be the proper antidote in our particular circumstances—and then attunes our ears to the still, small Voice of God.

All this, however, is but the surface of the matter. We come to its deeper significance if we ask ' Where was Elijah escaping to ? ' The geographical answer, you say, is Horeb. But why Horeb ? Well, Horeb was the place where Moses in the long ago had received an awe-inspiring revelation of God. Horeb was Sinai, where the Law had been given amid the thunders and the lightnings. Is it not plain what Elijah is really doing ? It is a backward flight through time that he is making. He isn't simply running away from Jezebel. He is fleeing from the present. He is wanting a dead past to live again. Despite Carmel and his victory over the prophets of Baal —or possibly because of it, since his excesses of violence were not Divinely inspired and he knew it—Elijah lacked faith that God could deal with Jezebel and with the problems of the aftermath of the defeat of the prophets of Baal, given his own entire self-commitment. So Elijah is fleeing to Horeb, the traditional place of a Divine self-disclosure in a bygone age. And he is rebuked. ' What doest thou *here*, Elijah ? ' Elijah's place is back in the thick of the tasks and occasions, the hazards and encounters of his own day, trusting in the power of a Living God to be to him all and more than Moses had ever known in his arduous and bewildering years.

' What doest thou here, Elijah ? ' In unforgettable manner the narrative describes the passing before Elijah of every one of the phenomena which had inspired Moses ; the fire, the storm, the earthquake. Yet they leave Elijah completely unmoved. The ancient virtue has departed. Elijah is to find the reality of God in a very different way.

Yes, but who are we to censure him? Is this not our constant temptation? To romanticize the past at the expense of to-day and to-morrow! The only true use of retrospect is to return swiftly to the present, in the confidence that whatever of glory any past has had is but dim compared with that which is yet to be revealed. Wordsworth, for example, in a desperate day reverted in thought to the notable days of Shakespeare and Milton. But not to despair of the present by contrast. Rather to recapture confidence that his own day could be Miltonic.

It is not to be thought of that the Flood
Of British freedom, which, to the open sea
Of the world's praise, from dark antiquity
Hath flowed, 'with pomp of waters, unwithstood,'
. . . . . .
That this most famous Stream in bogs and sands
Should perish . . .

This is quoted not necessarily to endorse this particular faith of Wordsworth, or the proud expression of it. But it is an illustration of what should be the burning conviction of the *Christian* —that *God* is the same, yesterday, to-day and forever; that *His Purposes* did not somehow begin to get confused and feebler at the turn of the century; that the past has no message for us whatsoever if it be not that to-day is no less capable of illumination, and of greatly dedicated living, and of being the source of to-morrow's praise and inspiration. God's arm is not shortened that it cannot save. The Everlasting Arms have not withdrawn from beneath.

It is this that is the conviction of those who so urgently speak of the 'Real Presence' of Christ at the Communion Table. They are concerned lest Communion be regarded as a memorial rite; a reconstruction in 1948 of a Supper past and gone these nineteen centuries. For if that were all, then it is but a relic. Even could we climb the actual stairs in Jerusalem to the Upper Room; lift the latch of the very door; pass from hand to hand the very cup which Jesus used and blessed in the long ago; it would doubtless be deeply moving. The hands would tremble. The eyes become dim. Yet if that were all, would we be within reach of anything that Jesus Himself intended when He said, 'Lo, I am with you even to the end of the world'? Would He not say to us, 'What doest thou here, among the tumbled stones of a long dead day?' All that was, is now, and ever shall be. The Divine Love which dwelt in Galilee is seeking us even at the moment that now is. The Divine Voice, which long ago challenged Elijah, still whispers in our own ears, 'What doest thou here?'

At this New Year season the Living Word is speaking to each one of us: 'My grace is as present with you to-day as with Zacchæus and Nicodemus and Mary and all the others in the catalogue of your remembrance. The love of God and the fellowship of the Holy Spirit have not withdrawn from you by a hairbreadth through the years. And they will be as near to you through all your days and changing scenes of life until the evening comes, and the new day breaks, as they assuredly are at this moment which now is.'

Spirit Who makest all things new,
Thou leadest onward; we pursue
The heavenly march sublime.
'Neath Thy renewing fire we glow,
And still from strength to strength we go,
From height to height we climb.

Darkness and dread we leave behind,
New light, new glory still we find,
New realms divine possess;
New births of grace new raptures bring:
Triumphant, the new song we sing,
The great Renewer bless.

Marriage in the Bible and the Early Christian Church.

III. The Earliest Missionary Situation.

By Professor William Robinson, M.A., D.D., Selly Oak Colleges.

In order to understand the way in which the earliest Christian missionaries tackled the problem of marriage, it is necessary to know something about marriage customs in the Roman Empire. Roman society was divided into clans (*gentes*), each clan being made up of families. Each family had its own household gods, and when a girl married from one household into another, she virtually changed from one religion to another. The process needed a solemn initiation, which was supervised by the *paterfamilias*, or head of the family.[1] The *paterfamilias* possessed power, not only over his wife (*manus*), but over his children and their issue through males (*patria potestas*); though at a later stage *manus* as a legal consequence of marriage became obsolete owing to the recognition of woman's rights in property. Owing to this the methods of contracting marriage which resulted in *manus* were given up.[2]

[1] See W. Warde Fowler, *Social Life at Rome*, 137.
[2] *Ibid.*, 140; A. T. Macmillan, *What is Christian Marriage?*, 23–37.

Roman law recognized three forms of marriage and various degrees of concubinage. The oldest form was *confarreatio*, which included a solemn offering of bread. It was a religious ceremony conducted by the State priests, including the *pontifex maximus*, before ten witnesses. It was entirely restricted to patricians who were members of the clans and who, in the earliest days, were the only people who could enjoy *connubium* (legal marriage).

In the sixth century B.C. Tullius admitted plebians to full citizenship and the form of marriage known as *coemptio* probably dates from that period. It was a kind of mutual mock sale before five witnesses. Little is known of its exact form, but it was the common form of marriage for plebians, as *confarreatio* was for patricians. There was, however, another form, known as *usus*, which had certainly been accepted from the middle of the fifth century B.C. It was originally a kind of irregular marriage which escaped the legal consequences of a real *connubium*. It was legalized on the basis of its having persisted for twelve months, but the legality could easily be escaped, and often was, by the woman being away from home three nights. All these three forms of marriage resulted in *manus* and were strictly speaking legal marriages. They were all in being when Christianity made its impact on Roman civilization and continued for some time afterwards. Indeed, marriage by *usus* had its effect on Scottish marriage law, where irregular marriage was recognized until the Marriage Act (Scotland) of 1st January 1940.

Beyond these *legal* forms of marriage concubinage was fairly common between a free man and a free woman, or between a free man and a slave, but generally only one concubine was kept and usually not a wife and a concubine at the same time, though there was nothing in Law to prevent this. Concubinage was not looked upon as something shameful; indeed, it received partial sanction by law in A.D. 9. Later, Christian Emperors discouraged it, but it was not completely abolished until the ninth century A.D. Slaves, having no legal rights, were unable to marry, but a permanent connexion between two slaves or between a slave and a free woman was more or less recognized and called *contubernium*.

Marriage was to a large extent monogamous, though legally not compelled to be so; but divorce, which had been comparatively rare until the second century B.C., was easy and most frequent. All forms of marriage except *confarreatio* could be divorced by mutual consent before seven witnesses (*repudium*). A husband who discovered his wife in the act of adultery *was compelled* to divorce her from A.D. 18 onwards. This question of divorce was one of the toughest the Church had to face, and the difficulty is seen in the fact that the Emperor Justinian I. (*c.* A.D. 530), who tried to compel divorced persons to enter convents, utterly failed to do so. Jerome tells us of a man in Rome who was living with his twenty-first wife, who herself had had twenty-two husbands!

The degrees of affinity were not vastly different from those enjoined in the Leviticus Code, the law of incest being much the same. Widows were not allowed to re-marry until twelve months had expired from the death of the husband, but this restriction had respect to property, rather than being based on respect for the dead. Girls of twelve and boys of fourteen could marry, which was the Law in our own country until quite recent times.

Such was the situation, plus the usual sexual vices of fornication, sodomy, and such like things, which met the first Christian missionaries. On the whole there were two views of sexual relationships which were prevalent in the Graeco-Roman world, neither of which was the Jewish-Christian view. The first may be described as the ascetic view and it was held by the more serious-minded people. Sex was something almost wholly evil to be abhorred and feared. The second may be described as the licentious view, but, unlike its counterpart of our day, there was no glamour attached to the sexual act. This view regarded sex as a force without spiritual significance and sexual indulgence was thought of very lightly. The Jewish-Christian view was more robust than the ascetic view and more deeply spiritual than the licentious view. It was in its understanding of the sexual relationship in marriage, its teaching that sex was not evil *per se*, its robust attitude to sexual problems, and its founding of sexual purity on the sacredness of the body that Christianity had its greatest influence on Roman society (until later it was partially overcome by the Hellenistic ascetic view), rather than in modification of the legal arrangements of marriage.

Our information about Christian marriage in the first age of Christianity is most scanty. One thing is quite certain; the reality of legal marriages contracted under Roman Law was accepted by the Church, even marriage by *usus*, it would appear. In spite of the hallowing of marriage by the Church, such people were not regarded as living in sin. Nor in the case of one partner becoming a Christian and the other remaining a heathen, was the marriage considered to be dissolved. On the other hand, unmarried Christians were forbidden to marry outside the Church. In Tertullian's day such marriages were regarded as fornication. Secondly, whatever Christian ceremonies came to be associated with

the blessing of marriage, the essential thing in Christian marriage was the open contract between the two parties to accept one another as partners. The blessing of the Church belonged to the ornamentation of marriage, not to its essence. In the Roman Church, down to the twelfth century, it was still customary for the guardians of the partners to act in the ceremony, and only later was the Nuptial Mass celebrated. It was not till the thirteenth century that vows before a priest became obligatory with the sacred formula, *ego vos in matrimonium conjuigo, in nomine, etc.* Even now the essential Roman doctrine, as laid down by the Council of Trent, *Sessio* 24, is that 'the administrators, or more precisely, the consecrators, of the sacrament of matrimony, are the partners in the marriage. The priest is minister of the ceremonies of matrimony. The marriage itself is accomplished by mutual consent.' [1] It is important to note this, for it is often denied by modern Roman Catholics. This denial has had political repercussions more recently, notably in New Zealand.

There is, however, no doubt that, from earliest times the Church was concerned with the ceremonies of marriage, though we have little evidence of what these ceremonies were until the full rite of Pope Nicolas I. (*c.* 866). These ceremonies were in close relationship to the Eucharist, a position which even the Reformers had no wish to disturb, even though it was disturbed as a result of their work. It would appear that the strongest impacts of the Christian view of sex were in forbidding sexual relationships outside the marriage bond, forbidding sexual mal-practices such as sodomy, attempting to forbid concubinage,[2] and in making monogamy secure.[3] A further influence was in giving a surer status to the woman in marriage. Strictly speaking, the Christian position is that man and woman have an equal status in marriage.[4] The most revolutionary thing which the Christian missionaries did was to base marriage in mutual love rather than in law. One final thing may be mentioned, in view of the later unhealthy attitude to sex which crept into the Church, a person who was self-castrated was to be refused as a catechumen in the Church of Rome as late as the beginning of the third century.[5] The attitude towards divorce appears to have varied, and this variation became fixed later as between East and West. The East allowed divorce on the grounds of adultery while the West forbade it.

On the question of ceremonies, the Church readily took over heathen ceremonies which did not involve any real compromise of the Christian Faith. Such ceremonies, for example, as the giving of the ring, mentioned by Clement Alexandria, and the veiling of the bride mentioned by Ambrose, were adopted from Roman practice. But the Church set her face strenuously against such things as fornication, adultery, abortion, brothel-keeping, concubinage, marriage-slavery, and divorce, in the interests of sexual purity at a time when sexual impurity was on the increase in the Empire. In the case of concubinage, the equal status of man and woman, and divorce, the battle was an unequal one, and in the case of the last two has never been completely successful, probably for the reason, not only that pagan opposition was too strong, but also because different interpretations of Scripture material was possible.

A point at which the Church succumbed, but not until the turn of the century between the second and third centuries, and then probably in North Africa alone, was in adopting the current ascetic view of sex as something in itself evil, though even here it did not wholly succumb. But it led to the double standard in sexual matters and the feeling that celibacy was a higher state than marriage, and eventually to the equating of chastity with celibacy instead of with sexual purity. This was a definite weakening, if not a denial, of the original Hebrew-Christian attitude to sex matters. It was more complete in the West than in the East. At a much earlier stage, celibacy among men and women as a vocation had been recognized, and indeed could be justified on the basis of a word of the Lord and on St. Paul's teaching,[6] but not on the grounds that celibacy was a holier state than matrimony. It was the influence of the Hellenistic ascetic view of sex which changed the basis of the practice in the case of virgins (of both sexes), widows, and later, in the West, of the priesthood. This goes to show how careful the Church needs to be, in any missionary situation, that no uneasy compromise is being made, even with a good motive, with any pagan practice which in any way contains within itself a denial of the Christian understanding of sex.

[1] *Ministry and Sacraments*, ed. by A. C. Headlam, p. 470.

[2] It is interesting to note that a concubine who was a slave and had been faithful to her lord was permitted to become a catechumen according to *The Apostolic Tradition of Hippolytus*.

[3] There may be some doubt as to whether first generation Christians were allowed to retain their plural wives. The evidence is rather in favour of the fact that they were, but monogamy was certainly the rule for second generation Christians.

[4] See my book, *Christian Marriage*.

[5] See *The Apostolic Tradition of Hippolytus*.

[6] Mt 19^{12}, 1 Co 7^{1-8}.

Contributions and Comments.

A List of Greek Papyri of the New Testament.

In his note entitled, 'The Number of New Testament Greek Papyrus Fragments,' the Rev. Edwin Brady, referring to the usefulness of a comprehensive list of all the Greek Papyri of the New Testament, expresses himself as follows: 'The publishing of a detailed list is a desideratum in . . . New Testament study to enable students to ascertain the area of the ground covered, and whether the roll or the codex form predominates' (The Expository Times, lviii. [May, 1947] 222). Having lately collected material for a descriptive article dealing with several recently published Greek papyri of the New Testament (*Biblical Archæologist*, x. [May, 1947] 25–44), the present writer had on hand the data which Mr. Brady desiderates.

As is well known, Caspar René Gregory was responsible for the system of numeration of New Testament manuscripts which is now in general use. The task of assigning numbers to newly found manuscripts was continued by Ernst von Dobschütz, who published lists in *Zeitschrift für die neutestamentliche Wissenschaft*.[1] Since his death in 1934 no official list has been published, but descriptions of several additional papyri have been communicated to his successor, Walther Eltester, of the Berlin Academy. Thus far 54 numbers have been assigned by Gregory, von Dobschütz, and Eltester, but only 51 Greek papyri are known. In some unaccountable way the number P^{42} was given by von Dobschütz to a Coptic fragment published by Carl Wessely in 1914.[2] Again, P^{25}, which Grenfell and Hunt had published as P. Oxyrhynchus 1353, being made of vellum, was erroneously listed among the papyri by von Dobschütz but later was assigned another number by him (0206).[3] In its place, according to Kenneth W. Clark's *Catalogue*,[4] von Dobschütz assigned a papyrus fragment of the Epistle of James. But in a letter dated November 28, 1946, Sir Frederic G. Kenyon kindly passed on to the present writer the disconcerting information which he had just received from Eltester that this same fragment of James was designated P^{54}. Finally, the *siglum* P^{51} has not yet been assigned.

In the following list, information (when obtainable) is given regarding the date of each papyrus fragment, the scope of its contents, where it was first published (or its collection number), and whether it is from a roll or codex. Use is made of the customary abbreviations in referring to series of publications of papyri (as given, for example, in Liddell-Scott-Jones, *A Greek-English Lexicon*, pp. xliii. sqq.).

P^{1}, III/IV, Mt $1^{1\cdot 9\cdot 12\cdot 14-20}$, POxy 2, codex.

P^{2}, VI/VII, Jn 12^{12-15}, E. Pistelli, *Papiri evangelici* [Florence, 1906; reprinted from *Studi religiosi*, vi. 129–140], codex.

P^{3}, VI, Lk 7^{36-44} 10^{38-42}, Wessely, *Wiener Studien*, iv. [1882] 198–214, codex (lectionary).

P^{4}, IV, Lk 1^{74-80} $5^{3-8\cdot 30-47}$ 6^{1-4}, V. Scheil, *Revue biblique*, i. [1892], 113–115, codex (lectionary).

P^{5}, III, Jn $1^{23-31\cdot 33-41}$ and $20^{11-17\cdot 19-25}$, POxy 208, and Jn 16^{14-30}, POxy 1781, codex (lectionary ?).

P^{6}, V/VI, Jn 10^{1-10} $11^{1-8\cdot 45-52}$, F. Rösch, *Bruchstücke des* 1. *Clemensbriefes nach dem achmimischen Papyrus des Strassburger Universitäts- und Landesbibliothek* [Strassburg, 1910], pp. 144–146, codex.

P^{7}, (?), Lk 4^{1-2}, Kiew, Kirchl.-Archäolog. Museum der Geistl. Akademie 152 (Vitr. 18) (so von Soden, i. 119, and Gregory, *Textkritik*, p. 1086).

P^{8}, IV, Ac 4^{31-37} 5^{2-9} $6^{1-6\cdot 8-15}$, Berlin P. 8683, codex.

P^{9}, IV/V, 1 Jn $4^{11\cdot 13\cdot 15-17}$, POxy 402, codex.

P^{10}, IV, Ro 1^{1-7}, POxy 209.

P^{11}, V, 1 Co 1^{17-20} 6^{13-18} $7^{3\cdot 4\cdot 10-14}$, Leningrad 258.

P^{12}, IV, He 1^{1}, PAmh 3(b).

P^{13}, IV, He 2^{14}–5^{5} $10^{8-22\cdot 29\cdot 30}$ $11^{13\cdot 28}$–12^{17}, POxy 657, roll.

P^{14}, V, 1 Co 1^{25-27} 2^{6-8} $3^{8-10\cdot 20}$, J. R. Harris, *Biblical Fragments from Mt. Sinai* [1896], 54–56, codex.

P^{15}, IV, 1 Co 7^{18}–8^{4}, POxy 1008, codex.

P^{16}, IV, Ph 3^{9-17} 4^{2-8}, POxy 1009, codex.

P^{17}, IV, He 9^{12-19}, POxy 1078, codex.

P^{18}, III/IV, Rev 1^{4-7}, POxy 1079, roll.

P^{19}, V, Mt 10^{32}–11^{5}, POxy 1170, codex.

P^{20}, III, Ja 2^{19}–3^{9}, POxy 1171, codex.

P^{21}, V, Mt $12^{24-26\cdot 31-33}$, POxy 1227, codex.

P^{22}, III, Jn 15^{25}–$16^{2\cdot 21-31}$, POxy 1228, codex.

P^{23}, IV, Ja $1^{10-12\cdot 15-18}$, POxy 1229, codex.

P^{24}, IV, Rev 5^{5-8} 6^{5-8}, POxy 1230, codex.

[P^{25}, IV, 1 P 5^{5-13}, POxy 1353, codex, vellum.]

P^{25}, V/VI, Ja $2^{16-18\cdot 22-25}$ 3^{2-4}, PPrincet 15, codex.

P^{26}, VI/VII, Ro 1^{1-16}, POxy 1354, codex ?

P^{27}, III, Ro $8^{12-27\cdot 33-39}$ 9^{1-9}, POxy 1355, codex.

P^{28}, IV, Jn $6^{8-12\cdot 17-22}$, POxy 1596, codex.

P^{29}, III/IV, Ac $26^{7\cdot 8\cdot 20}$, POxy 1597, codex.

P^{30}, III/IV, 1 Th $4^{13\cdot 16-18}$ $5^{3\cdot 8-10\cdot 12-18\cdot 26-28}$ 2 Th 1^{1}, POxy 1598, codex.

P^{31}, VI/VII, Ro 12^{3-8}, PRyl 4 codex ? (lectionary ?).[5]

P^{32}, III, Tit 1^{11-15} 2^{3-8}, PRyl 5, codex.[5]

P^{33}, VI/VII, Ac $15^{22-24\cdot 27-32}$, Wessely, *Stud. Pal.*, xii. 190, codex.

P^{34}, VI/VII, 1 Co 16^{10} 2 Co 5^{18-21} 10^{13-14} $11^{2\cdot 4-7}$, Wessely, *Stud. Pal.*, xii. 191, codex.

P^{35}, VII, Mt $25^{12-15\cdot 20-23}$, PSI 1, codex.

P^{36}, VI, Jn $3^{14-18\cdot 31-32}$, PSI 3, codex.

P^{37}, III, Mt 26^{19-52}, Sanders, *Harvard Theological Review*, xix. [1926] 215–226, codex.

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[1] Four lists were published: 23 [1924], 248–264; 25 [1926], 299–306; 26 [1927], 96 Berichtigung; 27 [1928], 216–222; and 32 [1933], 185–206.

[2] *Studien zur Palāographe und Papyruskunde*, xv. [1914], 102–103, no. 233b.

[3] *Zeitschrift für die neutestamentliche Wissenschaft*, xxxii. [1933], 192.

[4] *A Descriptive Catalogue of Greek New Testament Manuscripts in America* [Chicago, 1937], 79.

[5] Von Dobschütz reverses nos. 31 and 32 in his *Eberhard Nestle's Einfuhrung in das Griechische Neue Testament* [4] [Göttingen, 1923], 86; the table above follows his sequence in *Zeitschrift für die neutestamentliche Wissenschaft*, xxiii. [1924] 251 (yet compare *ib.*, xxvii. [1927] 217).

P^{38}, IV, Ac 18^{27}–$19^{6.\ 13-16}$, Sanders, *Harvard Theological Review*, xx. [1927], 1–20, codex.

P^{39}, IV, Jn 8^{14-22}, POxy 1780, codex.

P^{40}, V/VI, Ro $1^{24-27.\ 31-32}$ 2^{1-3} 3^{21-31} 4^{1-8} $6^{4-5.\ 16}$, PHeid. IV, 57, codex.

P^{41}, (?), Ac 17–22 (fragments), Wessely, *Stud. Pal.* xv. 237, codex.

[P^{42}, (?), Mk 14^{40-58}, Wessely, *Stud. Pal.* xv. 233b, optic.]

P^{43}, (?), Rev 2^{12-13} 15^{8}–16^{2}, Brit. Mus. P. 2241.

P^{44}, VI/VII, Mt $17^{1-3.\ 6-7}$ $18^{15-17.\ 19}$ 25^{8-10} Jn $10^{8.\ 10-11}$ 9^{3-5} 12^{17-18}, H. G. Evelyn White, *The Monastery of Epiphanius at Thebes*, ii. [New York, 1926] 120–121 and 301, codex (lectionary).

P^{45}, III, parts of all four Gospels, Kenyon, *The Chester Beatty Biblical Papyri*, fasc. ii. [1933], codex.

P^{46}, III, nine of Paul's Epistles and Hebrews (fragmentary), Kenyon, *The Chester Beatty Biblical Papyri*, fasc. iii. [1934]; Sanders, *University of Michigan Humanistic Series*, xxxviii. [1935]; and Kenyon, *The Chester Beatty Biblical Papyri*, fasc. iii. supplement, codex.

P^{47}, III, Rev 9^{10}–17^{2} (fragmentary), Kenyon, *The Chester Beatty Biblical Papyri*, fasc. iii. codex.

P^{48}, III, Ac $23^{11-17.\ 23-29}$, PSI 1165, codex.

P^{49}, (?), Eph $4^{16-29.\ 32}$–5^{1-13}, Yale P. 415, codex.

P^{50}, IV, Ac 8^{26-32} 10^{26-31}, Kraeling in Kirsopp Lake's *Festschrift, Quantulacumque* [1937], 163–172, codex.

P^{52}, II, Jn $18^{31-33.\ 37-38}$, PRyl 457, C. H. Roberts, *An Unpublished Fragment of the Fourth Gospel . . .* [1935], codex.

P^{53}, III, Mt 26^{29-40} Ac 9^{34-38} 9^{40}–10^{1}, Sanders in Kirsopp Lake's *Festschrift, Quantulacumque* [1937], 151–161, codex.

[P^{54}, V/VI, Ja $2^{16-18.\ 22-25}$ 3^{2-4}, PPrincet 15, codex.]

BRUCE M. METZGER.

Princeton Theological Seminary, Princeton, N.J., U.S.A.

Rue—πήγανον.

THIS is one of the *hapax legomena* of the New Testament.[1] The Lukan context is during the conversation that ensued, when our Lord accepted an invitation to dine in a Pharisee's house. The Guest called attention to certain titheable commodities—it is tempting to think that some of them had been used in preparing the dishes that had been set before Him. One of these titheable herbs was 'rue.' In the corresponding passage in Matthew 'mint and anise and cummin' are enumerated;[2] and it has been thought that the middle one should have been the same in Luke. It was suggested by Nestle thirty years ago that Luke, using a Semitic source, had misread a couple of words.[3] The *Chester Beatty Papyri* actually read ἄνηθον and not πήγανον. But on the other hand Fam 13 has both words.[4] The ordinary Arabic word in use to-day is *sadhab*. The Arabic versions all have it in Lk 11^{42}. In the *Dictionnaire Arabe-Français* of Professor A. Barthélemy, which deals with the modern dialects of Aleppo, Damascus, Lebanon, and Jerusalem, the word is spelled with an 'z' instead of an 's'—a very common local variation. But still it is the same word.[5] Household words, however, do have a way of being different in places not so far apart; and it is perhaps worth while noting that though Jerusalem uses the dictionary word, that in use in Nazareth is *faijan*. In conversation some time ago with the Rev. Canon Elias Marmura, till recently Pastor of St. Paul's Church, Jerusalem, and a Nazarene by birth, he happened to speak of the Greek word for 'rue' and called attention to the fact that the word commonly used to-day in Nazareth must have come originally from the Greek, the medium of course being Syriac, which consistently has *pegano*. There being no 'p' in Arabic, this letter would naturally become 'f.' Is it not therefore possible to suppose that Luke, so far from misreading or mishearing a Semitic word, has instead recorded the actual word used in the Aramaic of Nazareth in our Lord's day, and one with which he was quite familiar? Taken over, as so much, from Greek, it has persisted down the centuries in the locality, where not only was Aramaic spoken with different 'bewraying' forms of speech, but must likely have been retained through the use of Aramaic and Syriac as spoken languages right up to the Arab invasion of the seventh century. There may be other interesting words embedded in the Nazarene dialect of to-day, preserved chiefly through the communities, that were loth to surrender the use of Syriac in their services of worship.

ERIC F. F. BISHOP.

Thabor, Jerusalem.

[1] Lk 11^{42}. [2] Mt 23^{23}.

[3] Moulton and Milligan, p. 511; THE EXPOSITORY TIMES, xv. 528.

[4] *The Chester Beatty Biblical Papyri*: Fasc. II pp. xv. and 22.

[5] *Ad. loc.*, p. 309.

The Salt Sections in the Gospels.

(Esp. Mark ix. 49. 50, and Luke xiv. 34. 35.)

THE Rev. W. R. Hutton has raised some interesting questions with regard to these sections in the March 1947 issue of THE EXPOSITORY TIMES.

As to Mk $9^{49.\ 50}$, it may very well be futile to try to discern any inner connexion or sequence between the sayings. They are best regarded as three independent, detachable aphorisms brought together by the accident of verbal similarity. The Form-critics, in laying stress on such processes of 'word-stitching' during the period of oral tradition have probably delivered us from some artificialities of exegesis. J. M. Creed (*Commentary on Luke*, on $14^{34.\ 35}$) suggests that Matthew and Luke found Mk 9^{50} obscure in relation to its context, and perhaps for this reason omitted it at the corresponding place in their Gospels.

With regard to Lk $14^{34.\ 35}$, Creed thinks that the meaning might be drawn out as follows, 'Salt is good (as a preservative or condiment), but tasteless salt is useless—even for manure' (taking εἰς κοπρίαν to mean 'for the manure-heap'). But it is doubtful if this last expression is thus rightly understood. In a review of Professor Ludwig Köhler's book, *Kleine Lichter: fünfzig Bibelstellen erklärt*, Professor G. R. Driver accepts

the author's solution (see *The Journal of Theological Studies*, Jan.–April 1946). I quote from this review: 'One of his most interesting solutions relates to the problem of salt losing its savour in the New Testament; and this, which has always been a puzzle, is now solved in the light of present custom in Palestine. There the peasants use the dung of cattle and beasts of burden for fuel; as this burns badly, they obtain salt by evaporation from the Dead Sea, make slabs of it and line their earthen ovens with it, whereupon the salt acts as a catalysing agent and causes the dung to burn well. The heat, however, in time cracks the slabs, pieces of dung make their way into the chinks, and a chemical reaction is set up whereby the salt becomes an anticatalysing agent and checks the fire. It has thus lost its (savour or rather) efficacy and is no good εἰς κοπρίαν (not "for the dunghill" but) "for fuel of dung"; it is then taken from the oven and cast out into the street, where it is trodden into the ground by passing feet.'

D. R. Griffiths.

Leavesden Training College, Watford.

ἡ γαρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς—
2 Corinthians v. 14.

'For the love of Christ constraineth us.' So A.V. and R.V. And the modern versions, while employing various synonyms for 'constraineth,' do not alter the fundamental idea, which is that the love of Christ exercises a compelling influence over us, a moral constraint to reveal the spirit of Christ in our lives.

This is the traditional interpretation and it is still commonly accepted. Two commentators may be cited. First Calvin: *Nisi plus quam ferrei simus, facere non poterimus, quin totos nos devoveamus Christo, dum reputamus, quanto amore nos prosecutus est, cum mortem pro nobis subiit. . . . Huius, inquam, amoris agnitio constringere affectus nostros debet, ne alio inclinent quam ad eum redamandum.* And Massie: 'Christ's self-immolation as the head of all men, as representing all, as serving all, involved, by its representativeness, there and then, the self-immolation of all, that is, it "constrained" in all men the abnegation of selfishness. The self-sacrificing love of Christ breaks the selfish heart and constrains to worship of him' (*Century Bible*).

I am dissatisfied with this interpretation for two reasons:

(1) συνέχειν nowhere else bears this meaning. Of the twelve occurrences of the word in the N.T. (nine of them in Luke and Acts), four bear the literal meaning of holding in or hemming in (Lk 8^{45} 19^{43} 22^{63}, Ac 7^{57}). In the remaining seven it bears the sense of being affected either with some physical malady (Mt 4^{24}, Lk 4^{38}, Ac 28^{8}), or with fear or some undefined feeling (Lk 8^{37} 12^{50}, Ph 1^{23}), or simply of being occupied (Ac 18^{5}).

(2) The thought of the passage is not of the 'moral influence' of the love of Christ upon the beholder; it goes much deeper; it is of the inclusive nature of the death of Christ. Paul is not concerned with the effect which the love of Christ produces in the stony hearts of men, but primarily with what it achieved in Him, namely, that by His love He identified Himself with sinful men, so that He embraced or included all in His death and thus made it possible for men to be 'in Christ' (*v.*^{17}). From this, it is true, the moral consequence flows, 'that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again' (*v.*^{15}). But the premiss of this is not the appeal of the love of Christ to their hearts, it is the fact, which is a matter of judgment (κρίναντας), that His death is all-inclusive. This judgment is the immediate effect of the love of Christ.

To translate συνέχει as 'constrains' is thus to miss the point of the passage, and in addition to give a subjective, Abelardian twist to Paul's doctrine of the death of Christ, which is much more objective. I suggest that the word here bears a meaning much closer to its literal sense, and that it should be rendered 'includes' or 'embraces.' This appears to have the support of Stauffer, who renders it: *hält uns umfangen* (Art. ἀγάπη in Kittel's *Theol. Wörterbuch z. N.T.*, i. 50).

George S. Hendry.

Bridge of Allan.

Entre Nous.

Poetry.

During the six months since I last wrote of some of the recent output of religious poetry we have had, amongst others, two excellent books. The first is written by John Short and is called *The Oak and the Ash* (Dent; 6s. net). Mr. Short is a native of Westmorland, and the scenery of his native county plays a large part in his poetry, often giving it a stark atmosphere. Mr. Short is one of the younger poets who is concerned with a new interpretation of Christian symbolism. He is not always easy to follow, but it is worth making an effort to understand him.

In this, Mr. Short's first book of collected poems, we have his 'Carol,' which is becoming well known:

There was a Boy bedded in bracken
Like to a sleeping snake all curled he lay;
On his thin navel turned this spinning sphere,
Each feeble finger fetched seven suns away.
He was not dropped in good-for-lambing weather,
He took no suck when shook buds sing together,
But he is come in cold-as-workhouse weather,
Poor as a Salford child.

The end of his poem on 'Harvest' is worth

quoting, showing, as it does, his spirit of worship and hope :

. . . gladly come
Into the old dark barn-like church,
With their fruitage, with the thin
Clean voice of their children, and the low
Sibilants of prayer lingering, with the wordless joy
At the maturity of their hopes, and the justification
Of spent blood and magnificent striving.
Lord of the mind's, the spirit's harvest,
Grant that this be a prophecy
To us who in these latter days are young ;
To whom the age offers a lowering sky,
A spavined horse, dead corn fields and the dung.

Mr. Short has the true poet's ability to paint a picture in a few words, as in the last couplet of his ' Six Ladder Steps For Lent ' ; in a similar way many of his lines are memorable beyond the normal run of present-day verse :

Seven Easter jonquils snow-bright and tall
Dance in passion's cemetery.

In a traditional theme such as that of ' Jacob ' Mr. Short portrays faithfully the struggle and the frustration of sensitive youth to-day. I quote the ending :

I wrestle with him day and dark,
My bones turn into slime ;
This is the agony of foothold
Slipping from the heels of Time.
And who he may be that I wrestle
My cracked lips will not tell :
Sometimes I whisper, ' An angel,'
Sometimes, ' The Wrestler of Hell.'

Mr. Short senses, so he tells us, in this modern scene the ' banners of hell advance ' ; he sees values tottering, but he is sure of the ultimate issue :

Not unto us, O Lord, not unto us,
The wrestlers who have endured
These years when Justice was the prize,
Though nothing is assured

Except Thy absolute justice, Judge,
Who watcheth the contest with calm,
Point by point assessing and pondering,
Not unto us be the psalm

But unto Thy name, which is Jehovah.

. . . . . .

The planners of evil are frustrated.

. . . . . .

The reign of justice starts.

The second book will be a delight to all, and from it I could quote many passages that would light up a kindred theme in a sermon. It is the *Collected Poems* of Mrs. Anna Bunston de Bary (Mitre Press : 7s. 6d. net). Mrs. de Bary has had much of her work included in ' The Oxford Book of Mystical Verse,' and is a modern who comes near to the earlier mystics. She is able to look at the beauty of some English scene, or gaze at the Himalayas by night, or watch the happenings in some Spanish street, and everywhere is led to deep reflections upon the mystery of religion. How dangerously glib this might be in the hands of any but Mrs. de Bary ! Some of her poetry is almost hymn-like in its quality :

If He is close beside me
Gladly leave I all,
Take my pilgrim staff and follow
Wherever He may call,
However dark His byway
Or bright the easy, peopled highway.

or

O Thou Householder who keepest
All our scarlet and our gold,
Wilt Thou at the great bestowal
With the new give back the old ?

or

What if He be among us but so near
As hardly to be visible at all ?
We wait the seeing eye, the hearing ear,
And Samuel's heart to heed the midnight call.

Mrs. de Bary has a deep sense of man's dependence upon God :

. . . when the lark beyond the air
Shall mount on unreturning wing
To breathless, inter-stellar space
And there shall breed and sing ;

Or when the dark, rebellious cloud
With earth's surrendered vapours filled
Upon some other star than ours
Her borrowed load hath spilled,

Then man in whom My pulses beat
In other arms than mine shall rest
And draw the sustenance of life
From out an alien breast.

Some of her shorter poems are masterpieces, as the little poem called ' The Bargain ' :

' Tell me your name,' I challenged Christ.
' Were you prophet, saint supreme ?
Did you wear true flesh and blood ?
Are you that which we call God ?
Or but a hope, a sigh,
A thing compacted of man's dream ? '

' I will declare myself,' said Christ
' When you confess your name and station.'
Easy terms. I thought and thought
But still the sum of me was nought.
' A dying sinner, I,'
And straight He told His name, ' Salvation.'

And how lovely is her ' Under a Wiltshire Apple Tree.' It is familiar to many. Here is the last verse :

He never pushed the garden door,
He left no foot mark on the floor,
I never heard ' Un stir nor tread
And yet His hand do bless my head,
And when 'tis time for work to start
I takes Him with me in my heart.
And when I die, pray God I see
At very last this apple tree
An' stoopin' limb,
An' think of Him
And all He been to me.

Mrs. de Bary in her long allegorical poems reveals her sense of revelation. Her most recent poem, with which the book ends, 'Moses on Mount Nebo,' is the most effective of them all. I quote from near the end of the poem:

To all I said:
Your strength and refuge is the eternal God
And underneath are everlasting arms.
Trust ye in him. Go forward and possess.
For happy art thou, Israel, who is like
To thee, Oh people rescued by the Lord?
There was no more that I could do or say.
But, oh, that I could bind them for their good,
This stiffnecked race with whom I leave my heart
And for whose sake the Lord became my friend,
Though feared as judge and worshipped as my God.
I see the goodly land that doth reward
The perils of the way. My part is done.
But thine, O Lord, is not. I have thy vow
That thou wilt surely bring this people in.

RONALD W. THOMSON.

Burton-on-Trent.

Inspiration.

November 20th was the centenary of the death of the Rev. Henry Francis Lyte, the author of 'Abide With Me,' which he wrote in the summer of 1847. In *The Record* for 19th September his great-grandson, Mr. Walter Maxwell-Lyte, says of him: 'Henry Francis Lyte was a saint in the true sense of the word. He also had a keen sense of humour which delighted his friends. Although a scholar and poet of quite exceptional attainments, he had a very modest opinion of his own verse. He must have known from the ready sales of his books that his poetry was well liked, but he always had a premonition that his work would not endure. We know to-day how little ground there was for this fear! His fears were eloquently expressed in a poem of twenty-one verses entitled "Declining Days." . . . It is the lament of a man who thought he had failed, and a prayer to God for inspiration.' The following verses are typical of this poem.

I want not vulgar fame—
I seek not to survive in brass or stone;
Hearts may not kindle when they hear my name,
Nor tears my value own.

But might I leave behind
Some blessing for my fellows, some fair trust
To guide, to cheer, to elevate my kind
When I was in the dust.

Might verse of mine inspire
One virtuous aim, one high resolve impart;
Light in one drooping soul a hallow'd fire,
Or bind one broken heart.

2 Corinthians xii. 9.

The following illustration from his own experience has been sent to us by the Rev. Tom Cox of Ridgemount Congregational Church, Mandeville, Jamaica.

'I was out upon my autocycle one evening, riding into the bush for an evening meeting. It had been raining very heavily, and the rough road was covered with puddles. The road was deep red in colour, and here and there large rocks protruded where the rain had washed off the soil. Along the bank were many large holes where the soil had been taken for house building. The soil here has a very tenacious quality, and, mixed with lime, makes very durable plaster. It is called "Spanish walling" and perhaps dates back to the time of Spanish activity in this island.

'I reached the little meeting house, way out in the bush, with coco-nut trees, banana and orange, all around. The service being over and the house locked up I made my way back to the town. Unfortunately, the soil on the road was now very tacky, just like plaster itself, and I found that soon my wheels were stuck fast to the mudguards and would not go round. I had to dismount every few yards and scrape the red plaster away with my hands, and soon my face was the same colour. Then I remembered. I remembered all the rocks that I had purposely avoided on my outward journey. Many times I had been almost jolted off my saddle, and had become quite adept at missing rocks. At last they had a use! Now I carefully selected the rocks on the road and tried to ride upon them, for each time I bumped over the stone a little plaster would fall off. So the journey continued until I reached asphalt a mile from the town.

'Have you wondered at some of the rocks that you meet in your life? Some of the hard obstacles that seem purposely placed there to upset you? Have you ever tried to use them, instead of avoiding them? I found a very good use for stones that had previously been a nuisance. I wonder if there are things in life that perhaps can be treated in the same way?'

Erratum.

In the article by the Rev. Roderic Dunkerley on *The Context of the Gospel Story* in the October issue, the sentence on page 5, last paragraph, should read 'revolt had broken out in A.D. 6 under Judas of Galilee, and was again to boil up against Caligula.'

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